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To

Samuel & Margaret Hilles

with

P. F. Sellers

Love.

Joseph Talcott

MEMOIRS

OF

JOSEPH TALLCOT.

"Count that day lost, whose slow descending sun,
Shines on no generous deed or useful action done."

AUBURN:
MILLER, ORTON & MULLIGAN, PRINTERS.
1855.

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INTRODUCTORY.

In preparing these memoirs for the press, the compiler was unable to collect many of the letters of Joseph Tallcot of an early date, most of them having been destroyed during the changes and casualties of more than fifty years. In order to assist in supplying their loss, some of the letters of his correspondents are introduced, which were written in reply to his, on subjects which engaged his attention, and which will serve to throw light upon his character and pursuits.

The work being intended principally for his children, their posterity, and his other relatives, with a few of his particular friends, some things are introduced which may be acceptable and instructive to this class, although not calculated to interest the general reader.

It is hoped the perusal of these remains may assist in preserving to his posterity the memory of their worthy ancestor, incite them to follow his example, and remind them "that he being dead yet speaketh."

MEMOIRS.

In the church-yard of the First Presbyterian Society, in the city of Hartford, and state of Connecticut, is an ancient marble tablet, bearing this inscription:

"Here lieth the body of the Hon. Joseph Talcott, late governor of the colony of Connecticut. He died December, 1741."

Very little is now known of his life and character except a few incidents, which have been handed down by his posterity, and which prove him to have possessed many excellent qualities; honest and upright in his transactions, industrious and prudent in his habits, and sincere in the zealous performance of his apprehended moral and religious duties; furnishing a good example to his children and others, of moderation in his manner of living and of personal industry. He was a rigid but sincere Puritan, and, in common with others of his time, shared in the sectarian prejudices then so generally prevalent.

Governor Talcott had a son by the name of Nathan, who, it appears, during his minority, had formed an acquaintance with some of the then persecuted and

despised society of Friends, became convinced of the rectitude of their religious principles, and was received into membership with them. This change in the religion of his son was a severe affliction to his father, and he labored to reclaim him from what he considered a dangerous and fatal delusion; but the labor proved unavailing, and losing all hope of reclaiming him, he banished him from his home, and disinherited him.

How rare are such instances of sacrifice and suffering for religious principles in these degenerate times! A youth of only about eighteen years, with bright worldly prospects, and expectations of honor and distinction in the world, voluntarily relinquished them all, encountered the displeasure and frowns of such a parent, the contempt of his companions, relatives, and friends; endured poverty and reproach, for the sake of yielding to convictions of duty, and following Christ in the way of the cross amongst the lowly and persecuted people called Quakers.

It appears that a friend of the family feeling pity for the youthful outcast, whose only crime consisted in firmly adhering to his religious principles, gave him a deed for a piece of new land in the then wilderness of New Milford. Here Nathan Talcott settled, and commenced clearing and improving his new farm.

It would no doubt be instructive and interesting to trace the course through life of one whose early dedication to duty was so strikingly manifested, but for want of materials we are only able further to state, that he continued a consistent, useful, and esteemed

member of the society of Friends, and married Hannah Ferris, whose parents were highly respectable members of the society. At their decease they left a son, Gaius, and a daughter, Anna, who inherited the New Milford farm, and a membership in the society of their father's adoption, in which they walked in worthy fellowship, and enjoyed its confidence and regard.

The following letter to Gaius and Anna Talcott, from their uncle, David Ferris, of Wilmington, in the state of Delaware, who was an esteemed minister in the society of Friends, may be properly introduced:

WILMINGTON, 11*th Mo.* 8, 1759.

COUSIN GAIUS TALCOTT: Upon examination I find a degree of love to move upon my mind toward thee and thy sister Anna, with desires that you may be preserved from all evil, and walk in the way of holiness, which is the way of peace.

As I believe you have hitherto in a good degree been kept from the pollutions that are in the world, which many are defiled with, so I earnestly desire your preservation to the end; and not only so, but that you may be holy in all manner of conversation, and be patterns for others to follow. I believe you are called thereto, to be as lights to others; therefore walk as children of the light, feel frequently after the Lord and for the arisings of light and life in your souls, and know the love of God to increase and abound in you; and that will qualify for his service, for nothing can be done to the honor of God except divine love be the mover. As God is love, so they

who love God will love their brethren, and act toward them in the movings thereof.

Carefully keep to meetings, and labor faithfully when there for the bread of life and the wine of the kingdom. It is a general error amongst us, as a people, at this day, to have our expectations too much outward, and so neglect to dig every one for water for themselves.

I believe there will be a noble army raised up in your land, that will be able and willing to fight the Lord's battles, and perhaps in your day; if so, and you are faithful in the improvement of your talents, you may become as standard bearers amongst the people. Remember you have been favored above many, and if suitable returns are made, and a proper improvement, you may be instruments for the Lord's use. From thy uncle,

DAVID FERRIS.

In the year 1766, Gaius Talcott was united in marriage with Sarah, daughter of Joseph Caustin, who, with eight other individuals, were purchasers of a large tract of land in the state of New York, known as the Nine Partners.

The following letter, written by Gaius Talcott to a friend, will serve to throw some light upon his character:

NEW MILFORD, 1*st of 5th Mo.* 1766.

MY DEAR FRIEND: Let us dwell near the truth, and feel for it daily in our own hearts, and seek to know our strength renewed in the Lord, for in him

is everlasting strength; and as this comes to be our happy experience, we shall know and witness that stability of mind which cannot be easily shaken by the commotions and changes of outward things. My breathing desires are often for thee, as for myself, that we may be preserved as in the munition of rocks, and that we may come in a measure to adopt the language of one of the servants of the Lord in ages past: "That although the fig tree shall not blossom, neither shall fruit be on the vine, the labor of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, and joy in the God of my salvation."

From thy friend,

GAIUS TALCOTT.

It appears that Gaius Talcott frequently corresponded with his cousin, Benjamin Ferris, of Wilmington, and the following, written by the latter a short time before his death, is marked "the last."

WILMINGTON, (DEL.,) 2*d Mo.* 21, 1771.

DEAR COUSIN GAIUS TALCOTT: I have been desirous of writing thee a few lines, but almost despaired of it from my weakness; these, however, whether few or many, are likely to be my last, with the salutation of love and great desires for thy perseverance and preservation in faithfulness to the end of time, that thy conclusion may be peace.

I may inform thee I have by my last will given to New Milford meeting the sum of three pounds'

worth of Friend's books, to be rated in our currency, which I have requested thee and my cousin Robert Naton, to have the care of, to lend out to Friends of the meeting and other sober people; hoping you will cheerfully endeavor to answer the service. Be well advised, yet not over persuaded in the choice of the books; let them be written by Friends, and such as are instructive in the principles, doctrines, and practices of the society.

Farewell, my dear cousin; give my love to thy wife, Uncle D., Aunt H., my cousins, and all other of my relations thereaway, as if named; for I am not likely to see them in this world any more.

BENJAMIN FERRIS.

Gaius Talcott at his death left two children; Joseph, the subject of these memoirs, who was born at New Milford, 6th Mo. 12, 1768, and a daughter, Hannah, who died early in life. His widow was married to Doctor Lot Tripp, and settled in Hudson.

The writer, in looking over old letters, found a brief obituary notice of Lot Tripp, which had been cut from a newspaper at the time, and which seemed worthy of preservation:

"Died on Monday last, in the 54th year of his age, Doctor Lot Tripp, a member of the respectable society of Friends, and an ornament to his profession and to humanity. His practice was confined principally to the poor and friendless, to whom he administered relief without any other reward than that which arises from the luxury of doing good. His life was an

epitome of all the virtues, and his death is sincerely regretted by every one who knew him."

We find no written account of the childhood and youth of Joseph Tallcot,* but from the best information to be obtained, we are led to believe, as his parents were pious and consistent members of the society of Friends, and were concerned to educate their children in conformity with their religious principles, that, under these influences, he was induced to yield to the visitations of divine grace in his youthful days, and by its guidance was preserved from many of the temptations and errors incident to that period of life.

The means for acquiring a literary education amongst the society of Friends, at that time, were few and imperfect, yet he was enabled to obtain what was then considered sufficient school learning, and, possessing an inquiring mind, continued to add to it by private study.

In the year 1789 he was united in marriage with Sarah Hawxhurst, at a meeting held at Purchase, in the state of New York; a connection which happily existed for sixty-four years.

Soon after his marriage, having sold the paternal home at New Milford, he removed with his wife to the then new town of Hudson, in the state of New York, and opened an apothecary shop, in company with his step-father, Doctor Lot Tripp. But the business proving unfavorable to his health, and his physician advising a change of employment, he was

The change in the manner of spelling the name of Tallcot was made by this branch of the family, in order to correspond more nearly with the pronunciation.

induced to leave the business and purchase a farm in the town of Washington, Dutchess county, to which he removed in the year 1791, and commenced the employment of agriculture, which proved beneficial, and, by the blessing of kind Providence, entirely restored him to good health.

His industry and frugality enabled him to procure a living for his family in a plain but comfortable way, which was all he desired; having no wish to accumulate property and become rich, but rather avoided any business which would unduly cumber his mind, engross too much of his time, and divert his attention from objects which he deemed of greater importance.

Although he was industriously occupied in his rural employments, yet he found time to attend to those of a higher nature when duty appeared to call; and as he cheerfully yielded to such calls, he was gradually drawn into a considerable field of labor in the society of which he was an active and esteemed member, filling various stations in the church with unity and acceptance, and was ever amongst the foremost to devote his time, talents, and means to advance the interests of the society, and the more general promotion of truth and righteousness in the earth.

The subject of the guarded religious and literary education of children early engaged his attention, and continued through life a prominent, perhaps it may be said the leading, concern, in which he labored faithfully unto the end of his days.

In the promotion of this object he was frequently led to urge upon his friends the necessity of increasing the number of schools, improving their literary

character, and endeavoring to make them nurseries of religious and moral instruction in the doctrines of the Christian religion, according to the views of the society of Friends.

The common district schools at that time were very imperfect, and did not meet the wants or accord with the views of Friends; and their children, in consequence of the difficulty of finding suitable schools for them, were generally prevented from acquiring sufficient education. To remedy this in his own neighborhood, as far as laid in his power, he opened a school, which he taught during the winter seasons.

The active mind of Joseph Tallcot was ever engaged in plans of improvement, and in the year 1793, his labors resulted in forming an association of Friends, who subscribed for the purpose of raising a fund of money to be used, under the direction of Nine Partners' Preparative Meeting, in opening a school for the children of Friends. But it appears the plan did not go into full operation, as we find in the following year, by a minute of Nine Partners Monthly Meeting, dated 2d Mo. 19, 1794, that the Preparative Meeting had sent them a proposition for a boarding school, and the funds of the association were offered, and further sums promised in case the measure met the approbation of the society. The Monthly Meeting approved the plan proposed, and Joseph Tallcot was appointed to correspond with other Monthly Meetings on the subject, and furnish them with a copy of that meeting's minute, containing the proposition for a boarding-school at Nine Partners.

The different Monthly Meetings united in carrying

forward the work, and it appears the subject reached the Yearly Meeting, in 1794, where a large committee were appointed to consider the subject, who convened for the first time in the city of New York, 1st Mo. 13, 1795.

A document issued by the committee at this meeting may be interesting to some readers. The actors on that occasion have all passed away, but their names, which are appended to the minute, will revive recollections of love and veneration for the memory of many of them.

NEW YORK, 1*st Mo.* 13, 1795.

DEAR FRIENDS: At a meeting of the committee appointed by the Yearly Meeting, relative to the establishment of a boarding-school in the Nine Partners, held the present day in this city, I was requested to communicate to such of the committee as were absent a sense of the concern and solicitude which appeared to prevail, that in order to promote a more full and careful examination of the essayed plan, so as to render it properly and sufficiently matured for the Yearly Meeting's inspection, it would be desirable that you would appropriate as much of your time, both separately and in a collective capacity, as you can spare, in the consideration of, and close attention to, this truly interesting subject. And as but few of you may find it convenient to give your personal attendance at the next or succeeding meetings of the committee, I am particularly enjoined to request your close attention in the mean while to the plan alluded to; and that you furnish the committee in writing,

at their next meeting, if it can be done, with such hints, observations, objections, &c., as may occur to any of you in the course of your deliberations thereon. By these means we may become possessed of the sentiments which are entertained by the committee more generally, respecting the subject at large, and the plan proposed for their consideration, which being once had, would in all probability tend very much to ripen and prepare the same to be laid before the Yearly Meeting.

I believe it will not exceed the bounds of my commission, I am sensible it will not those of truth and propriety, if I should inform you that the committee appeared impressed with the concern for the promotion of the great and important object of their appointment, and manifested a zeal becoming the occasion. With sentiments of regard,

I am your loving friend,

JOHN MURRAY, Jun.

To TRIPP MOSHER and such of the committee as were not present at the meeting in New York at the day of the date hereof.

The names of the committee appointed by the Yearly Meeting are as follows, viz:

EDMUND PRIOR,	ZEBULON HOXIE,	GIDEON SEAMON,
JOHN MURRAY, Jun.	RUFUS HALL,	ELIAS HICKS,
JOSEPH TALLCOT,	JOSHUA FISH,	JOHN HOAG,
OLIVER HULL,	JACOB RIDER,	ISAAC LEGGETT,
PETER LOSSING,	ROBERT BOWNE,	SILAS DOWNING,
JOSEPH LANCASTER,	JAMES PARSONS,	PAUL UPTON,
GEORGE EMBREE,	ISAAC HALLOCK,	DANIEL TITUS,
ISAAC THORNE,	GEORGE BOWNE,	TRIPP MOSHER,
	JEDEDIAH TALLMAN.	

Joseph Tallcot was present at this meeting and the succeeding one, having performed both journeys to the city of New York for that purpose on horseback, during the inclement season of winter.

While attending to this important subject in concert with his friends, he wrote many letters, most of which are lost. Of the few preserved are the following:

NINE PARTNERS, *5th Mo.* 5, 1796.

RESPECTED FRIEND, ABRAHAM UNDERHILL: Agreeable to our prospect when I last saw thee, I have proposed to the committee, in case of a boarding-school, the employing A. B. therein; and from his character they seem to think something favorably of it, yet entertain some doubts on account of his youth and short experience. Now I wish thee would favor me with a hint of thy present prospect of him, and whether he stands on good, satisfactory ground; if so, Friends here would be fond of having an opportunity of some acquaintance with him. And a prospect now strikes me, whether, if he inclines to school keeping, he would not be willing to undertake a while in a schoolhouse now building in this neighborhood, the school to be made up of Friends' children and others. It will be large, and afford a salary of from sixty to eighty pounds per annum, besides board.

If thou should think it proper, please mention it to him; and if he is willing to undertake it, I should wish to know it as soon as may be, so as to lay it before the neighbors before another teacher is engaged. My view is principally that Friends may thereby be

enabled the better to judge of his suitableness for a member of the large family.

In haste I conclude with sentiments of regard, and remain thy friend, JOSEPH TALLCOT.

Please give my kind love to Jesse and Phebe Field, in which my wife joins me, and perhaps consult with her on this subject. J. T.

NEW YORK, 10*th Mo.* 14, 1796.

RESPECTED FRIEND, ABRAHAM UNDERHILL: Although thy letter was somewhat discouraging respecting A. B. being invited into the boarding-school, yet, from the young man's character, the committee have not dismissed the idea. Now, if he appears under a satisfactory religious concern, and nothing appears to render him unsuitable, I wish thee to propose to him his accepting the station of an assistant, and if he inclines to it, the committee wish to see him at Nine Partners, at or before the Quarterly Meeting there. But if he should not listen to the proposition, or if thou should know anything in him that would render it best not to mention it to him, then I wish thee to inform me as soon as thee reasonably can, as the time draws nigh that Friends think of opening the school.

I left my family well last Seventh-day; since being in town have heard of the decease of our friend, Esther Seymour. Thy friend,

JOSEPH TALLCOT.

It appears that in due time the Yearly Meeting acceded to the proposition, and Nine Partners boarding-school being opened for the reception of scholars,

in the year 1797, was soon filled with the children of Friends from various parts of the Yearly Meeting, with a few from places more remote.

The following letter from an esteemed minister among Friends, on Long Island, may be introduced at this time:

CEDAR SWAMP, 8*th* *Mo.* 3, 1797.

ESTEEMED FRIEND, JOSEPH TALLCOT: Having often felt my mind nearly united with thee, in the exercise of thy care and labor in attending to the concerns of the boarding-school, a hope attends me that thou wilt feel thy mind supported under it, so as to know thy strength to increase in performing the necessary duties devolving upon thee in the care of the school; but more extensively, also, in the society at large, amongst thy brethren, that thou may more and more become a burden-bearer for the cause and testimony of truth.

I feel, and have often felt, much nearness to thyself and tender companion, and wish that health and prosperity may await you, and that the best of blessings may rest upon you, that you may grow more and more valiant for the cause in which you have embarked. Farewell, dear friend,

SILAS DOWNING.

The following letter was written by Joseph Tallcot to Phebe Field, a sister to his wife:

NINE PARTNERS, 10*th* *Mo.* 4, 1798.

MY DEAR SISTER: I conclude thou hast been thoughtful about the school, as it was in somewhat

of an exercising situation when thou wast here; not only because thou hast a child in the school, but more particularly because I know thou art much interested in a subject on which the reputation of society and the welfare of its youth so much depend. I am sensible thou hast not been without concern on the subject; it has also nearly claimed my thoughtfulness, and I believe it has been a low, exercising time of late to those who have been most in the concern.

I have sometimes been ready to conclude that all the labor and exercise bestowed on the subject was but "whiting a sepulchre;" but at other times, particularly yesterday, at a meeting of the committee, all discouragements vanished. Sometimes I think I have had a glimpse of the wisdom there is in these times of stripping and want being dispensed to us in all our religious concerns. We are thereby given renewedly to see that although "Paul may plant and Apollos water," yet it is not in the power of man to give the increase, but that it must be humbly waited for.

It is not my lot to experience great consolations, nor do I crave anything more at present than food convenient, however sparingly dispensed, if I may be but preserved in an humble exercise and watchfulness, that the little leaven may have an opportunity to leaven the whole lump.

May we, my dear sister, be resigned to every dispensation allotted to us, and endeavor to dwell as little children in resignation's harbor. Seeing it is only through tribulation that our robes can be washed

and made white, let us rather rejoice than be sad that we are afflicted.

We are as well as usual, and I believe thy daughter Rebecca is well, and I understand is doing well. With love to thee and Jesse, and to Walter and Esther in particular, I conclude.

Thy affectionate friend,

JOSEPH TALLCOT.

The following is an extract from a letter from Martha Routh, of England, then on a religious visit in America, to Sarah Tallcot at Nine Partners boarding-school:

NEW BEDFORD, 3*d Mo.* 10, 1801.

DEAR FRIEND: I have scarcely known any undertaking of importance but what has been attended with preparatory baptisms, or close trials to nature and spirit. And this is a part of the Christian's warfare, resignedly to partake of them, as the Holy Pattern set us an example, who came not to do his own will, but the will of him who sent him, and to finish his work. This attainment our common enemy does not like we should arrive at, because it helps to pull down his kingdom, and frustrate his designs; ands it is a season when he is going about, not only as a roaring lion, but as a subtle serpent, to deceive; the faithful and upright must expect to feel their portion of his darts, of which I have not been without, even since my coming here, but am thankful to feel that, when clothed with a right mind, none

of these things affright me, or sink me below a belief in the truth of that testimony, that all things shall work together for good to those who love God, and have a single eye to his honor. But to be preserved here, I find daily requires lowliness of mind, and an indwelling with the seed, so as to be willing to suffer with it when under oppression.

Thus my heart seems opened toward you in sisterly freedom as things arise therefrom; and now wish you to be of good comfort, and hope to the end; and when the unerring guide, whose direction I crave to be preserved under in all my movements, shall open my way for coming to you, I hope I shall not be backward, but be willing to become your helper in anything my hand finds to do. And by making a little inquiry it is pleasant to understand that our valued friends, Isaac Thorne and his wife, are willing to admit such boarders under their roof as wish to make some stay near the school; to whom please remember my kind love; also to thy husband, and in thy freedom please to present it to any others to whom it may be acceptable, and receive the salutation thereof for thyself.

From thy sincere and sympathizing friend,

MARTHA ROUTH.

Joseph Tallcot maintained a lively interest for the welfare of the infant institution, devoted much of his time and means in endeavoring to promote its success, and for a season he and his wife consented to

undertake the superintendence of its affairs, leaving their farm, and residing at the school.

It may not be improper to mention an incident which occurred about this time, as a proof of the self-sacrificing spirit for which he was distinguished. He had made a very liberal donation to Nine Partners boarding-school, while at the same time he was compelled, from economy, to use a very cheap, rough harness for his horses, and ride in a coarse box sled in making a journey amongst his relatives on the occasion of a marriage.

The following letter was written by him to his wife, then in attendance of the Yearly Meeting in the city of New York:

NINE PARTNERS BOARDING-SCHOOL,
22d of 5th Mo., 1801.

MY DEAR WIFE: Since the tumultuous time of thy leaving home, I have been favored with a degree of quietude, and I desire to be thankful that we seem to get along tolerably well; yet I have my hands full, Asa and Ammon having both gone. I have written to James Mott respecting help in the family, and I hope thou wilt be able, with the assistance of some friends, to find a suitable woman or two more, to do the labor. I hope Unity and Esther will return soon after the meeting is over.

I have been thoughtful about thee in thy cumbered passage down the river, but hope thou will get through pretty well.

We have, my dear, entered a large field of labor, and I have no doubt, at this time, that if we pa-

tiently resign ourselves to bear the burden, heat and toil of the day, we shall receive our penny.

I heard from our sweet little girl yesterday; she, with our other children, are well.

From thy affectionate husband,

JOSEPH TALLCOT.

A letter from Elizabeth Brown to Joseph Tallcot.

NANTUCKET, *6th Mo.* 6, 1802.

My heart tenderly salutes my endeared friend, in a measure of that love which many waters cannot quench, neither will a lengthy separation, I trust, ever eradicate.

I now proceed to acknowledge the receipt of thy acceptable epistle, dated 2d Mo. 1st, which came to hand, and, as iron sharpeneth iron, so doth an epistolary correspondence between friend and friend, when dictated by that principle of pure love which endureth beyond the grave, and from whence I believe thine sprang.

Yes, my dear friend, an account of the prosperity of the family in which you are importantly engaged, will ever be grateful to my heart; it is what I have felt very anxious for, feeling, according to my small ability, interested in the welfare thereof. The breathing aspirations of my heart are, that the Lord may be with and bless every branch of the family.

I know, by some little experience, the charge to be deeply interesting, and all that is feeling within me is awakened in near sympathy with thee and thy dear wife, being sensible you engaged with reluctance; yet I have hoped the encouragement af-

forded, in many ways, might tend to the renewed strengthening of your faith in Christ, the only hope of glory, whereby every bitter cup may be sweetened; for he is able to make hard things easy, and bitter things sweet.

Thy affectionate friend,

ELIZABETH BROWN.

Nine Partners boarding-school, under a careful supervision of a committee appointed from time to time by the Yearly Meeting, became a blessing to the society, and for many years was flourishing and useful, qualifying many of its scholars to become teachers in other locations; giving a higher tone to literature in the society generally than had previously prevailed, and imparting instruction in the principles of Christianity according to the views of the society of Friends.

The divisions which have since unhappily taken place, with other changes which time has produced, have been gradually reducing the number of scholars, withdrawing the patronage of Friends, and recently nearly terminating its usefulness to the society.

The benevolent labors of the subject of these memoirs were not confined to one channel. His heart and hand were open to every good word and work, and great was the faithfulness and zeal with which he devoted himself to the performance of apprehended duty.

He was a diligent attender of all the meetings of the religious society to which he belonged, sharing

largely in its labors and trials. He was noted for paying kind attention to the poor or sick in his neighborhood, and frequently, in company with his wife, who was a valuable minister, performed many visits to poor or remotely situated Friends; a practice which they continued through life.

He was ever ready to relieve suffering, comfort the mourners, encourage the desponding or bind up the broken hearted; yet when duty called, he submitted to the less pleasing task of reproving offenders, or meekly but earnestly "contending for the faith which was delivered unto the saints."

In his immediate neighborhood his influence was frequently exerted in reconciling differences, and in diffusing around him sentiments of love and good will to all men, and his example was in accordance with such sentiments.

The following letter to a neighbor who had recently been appointed a magistrate, will serve to show his faithfulness and care in these respects:

NINE PARTNERS, *7th Mo.* 25, 1803.

RESPECTED NEIGHBOR: Having of late had some anxious thoughts on account of the frequent broils and lawsuits within my observation, I have been desirous that our magistrates may on all occasions, as much as may be, continue to act the part of peacemakers. Although there is a provision made by law, that justices may not unnecessarily neglect or refuse to hear and take cognizance of complaints, yet I apprehend it may often prevent an increase of discord and animosity amongst individuals and in neigh-

borhoods, for them to manifest a reluctance to the parties' proceeding; to use all the arguments that reason may dictate to draw them to a reconciliation and adjustment between themselves, or an amicable reference; to demur and give the agitated mind time for cool reflection; and even, in some cases, to decline acting, would be altogether consistent with the design and dignity of the station.

I have not heard the least complaint respecting thee on this account; yet as the happiness of a country depends very much on those who are placed in authority, and as it must be trying to an obliging, accommodating mind to deal with some boisterous, obstinate dispositions, who will neither be influenced by reason nor entreaty, but perhaps to censure or threaten if their wills are not complied with, I do really and heartily desire thee to be strengthened and encouraged to act as will probably be most productive of peace, harmony and general good, as well in discouraging that sorrowful, degrading practice of neighbors going to law with each other on trifling occasions, as in the impartial exertion of thy influence and authority for the support of the good, salutary laws of our country, the encouragement of morality and virtue, and suppressing of vice and dissipation.

I am thy well wishing neighbor, and most assured friend, JOSEPH TALLCOT.

EBENEZER HAIGHT, Esq.

From Joseph Tallcot to Phebe Field.

NINE PARTNERS, *7th Mo.* 24, 1803.

DEAR SISTER: Myself and thy dear sister had last Fifth-day night the acceptable company of our dear friends, John Simpson and Robert Underhill. We were with them at the Creek and Stanford meetings, and parted with them at Stanford last evening, in usual health, and Robert requested me to write to his friends and inform them how they get along.

Robert, I observe, at times gives way to some anxiety whether it is best for him to proceed further, but after a favored meeting yesterday at Stanford, he appeared cheerful in going forward, and I endeavored to convince him that I was really desirous that he might proceed and not look back, but forward, until the way should open with clearness to return. I believe John would be unwilling to part with him. Their visit in these parts is truly acceptable, and I hope will not soon be forgotten by some.

Dear Phebe, I think of thee at times with a degree of animation. I know thou hast had some anxiety on my account, and not without some reason, for indeed the conflicts and besetments which have thwarted my way have not been a few; but for some time past I have been favored to leave the things which are past, and endeavor to press forward as well as I can.

Tell dear brother I remember him with tender regard, and desire he may be encouraged and animated in the pursuit of those things which make for peace. May your united care and travail of spirit

for the preservation of your precious children, be a blessing to them and yourselves.

My love extends to all my dear friends at Croton. Farewell. JOSEPH TALLCOT.

In the year 1803, Joseph Tallcot and Daniel Titus were companions of Elias Hicks, who then stood high in the society, and was engaged in performing a religious visit through the north part of the state of New York, taking in their way the settlements of Friends in the Black River country, and extending their journey into the province of Canada to a distant meeting of Friends north of Lake Ontario. The journey was performed on horse-back through a very new country, most of it still a wilderness.

During his absence on this journey, the following letters were written to his wife:

AT JOHN WING'S.

BELOVED WIFE: I have scarcely left thee and my home behind, and regret leaving the burden of our small temporal concerns so heavily on thy shoulders, but have seen no way to do better. I hope thou wilt be favored to number thy and our blessings, which from our youth to this day have indeed been many.

Although I have felt very poor, yet whilst I am writing my mind is tenderly affected towards thee, desiring thy comfort and preservation every way; and amongst other things that thou may take a prudent care to preserve thy influence and authority

over our children, our sons in particular, which I am satisfied will conduce to thy peace, their good, and my satisfaction.

Thy loving husband,

JOSEPH TALLCOT.

The following was written at the house of Samuel Brown, father of General Jacob Brown, who were members of the society of Friends at that time:

BROWNVILLE, 10*th Mo.* 2, 1803.

MY DEAR WIFE: I am now by computation about two hundred and forty-five miles from home, and about sixty from Adolphus, at the house of Samuel Brown, who, with his wife and a number of adult children, are members of our society. It being now First-day morning, a meeting is appointed at his house, to be at the usual time. We have all enjoyed good health, and have been delighted with a rich, beautiful country, and the industry of the people. We have found very comfortable accommodations, and a much better road than we expected. To-morrow morning we propose going forward toward the end of our intended journey.

Tell Richard and Daniel that we have dined on deer's flesh, which was very tender and sweet, and one of our company saw a bear cross the road in front of us. Last evening two Indians, with a little girl about the size of our dear Hannah, were at this house, and brought two fish about the size of shad, and five wood ducks, which were very fat. The fish we have just eat for breakfast, and they were delicious.

As this country appears at present healthy, and we find no difficulty in getting along, I hope thee will have no unprofitable anxiety about me, nor yet about the things at home.

Tell my dear children I often think of them, and wish them to be diligent in reading their books, and careful to obey and please their mother, which will not fail to gain their father's approbation if he lives to return.

I remember with a degree of satisfaction that R. has for some time cherished a disposition for improvement, and hope my absence will not be a means of relaxation; but rather that he may, as he has now no father to take a daily care of him, be more watchful than ever over his own mind, that he may not only be an example of care and industry about business, but also of love and tenderness amongst the other children.

It would afford me satisfaction to receive a letter from thee. One put into the post-office at Poughkeepsie, directed to me, care of Jacob Brown, at Brownville, Oneida county, would probably reach me in a few days.

Give my love to Anna Merritt, and tell her I think of her and some others of the middle-aged class, on whom the weight and labor of the day will, if they are faithful, more and more rest. Therefore I hope there will not be a looking out to others, but rather a simple attention to the feelings of her own mind, and to cherish a willingness to attend to the little, and not unprofitably delay, and wait for more clearness, and more forcible impressions than Wisdom may

see meet to afford for the accomplishment of a little service in prospect. It may be as necessary for us as it was for Gideon to be stripped of a qualification to meet the enemy, by the men of war being reduced to such a small number that they could neither depend on their own strength, nor, if favored to conquer, take the glory to themselves.

It affords me satisfaction that I have of late given more than usual attention to the appointment laid on me as an overseer, believing it has afforded me strength and encouragement. I apprehend it has sometimes been best for me to take a friend with me who was not under the same appointment. It is now meeting time. In love I conclude.

JOSEPH TALLCOT.

AFTER MEETING: May nothing prevent the growth of the good seed, and may I and all who make so exalted a profession resign ourselves more and more to its quiet, mild, serene influence, and that we may thereby receive the answer of well done ourselves, and also be qualified to fill up our allotted duty to our children and others. J. T.

Phebe Field was the sister of Sarah Tallcot, wife of Joseph, and having appeared as a minister in the society of Friends early in life, he manifested much interest in her preservation and encouragement, as appears by the letters addressed to her, some more of which will be introduced in the order of their dates.

NINE PARTNERS, 2*d Mo.* 8, 1805.

SISTER PHEBE: The little conversation at my book-

case did not terminate quite to my satisfaction, from which I desire to take a caution.

I feel most easy to express in writing more fully what was on my mind. As there are a diversity of gifts, (a relation whereof is excellently displayed by the apostle, which it may be very profitable for us often to peruse,) I believe it may be right for one minister to express himself in a manner which would be quite wrong for another, and herein I believe there is an opportunity for more care, both in ministers and elders, lest there be a judging, and not with a righteous judgment; and more especially that this judging do not unnecessarily break forth into expressions, in which it is evident there is a great weakness amongst the foremost ranks in the church.

As it has frequently happened that different Friends have had different views of persons and their offerings, I am disposed to relate one instance, relative to our Aunt P., at our Yearly Meeting two or three years ago, related to me by an elder of long experience, and allowed sound judgment and discerning. He was on the committee to have the oversight of the ministry, in the course of the Yearly Meeting, in which our aunt expressed a few words which to him were sweet and savory, but some others manifested considerable disapprobation. I believe it not impossible, that an impatient and unsympathizing disposition may plunge the weak into greater degrees of weakness.

May we all be as dear children together, careful to help and heal one another, and to cherish the remain-

ing good; this being the measure of the blessings connected with religious society.

I am thy affectionate brother,

JOSEPH TALLCOT.

From Anna Merritt to Sarah Tallcot.

SEVENTH MONTH 7, 1805.

DEAR SARAH: Thou hast at this time, and often heretofore, been made near to my best feelings; and to-day in meeting our situations appeared so similar, that I feel willing to turn thy attention to a passage of Scripture which very much occupied my mind therein.

Queen Esther, when she was charged by Mordecai to go unto the king, to make supplication for her people, after endeavoring to excuse herself, added, "I have not been called to come unto the king these thirty days." Mordecai replied, "Think not that thou shalt escape in the king's house, more than all the Jews; for if thou altogether holdest thy peace, deliverance will arise from another quarter; but thou shalt not go unpunished." When Esther had given over reasoning, she answered, "Go gather together all the Jews, and fast ye for me. I also and my maidens will fast, and so I will go in unto the king. If I perish, I perish."

I am not disposed to comment upon what I have written, farther than to say that I have desired to maintain a solemn fast, and patiently endure my part of that famine which is not of bread or of water, but of the word of the Lord.

As this is our experience, a hope is raised in my heart that we shall again be admitted into the King's presence, and favored to touch the royal scepter.

Thy assured friend,

ANNA MERRITT.

To Jesse and Phebe Field, at Croton.

NINE PARTNERS, 11*th Mo.* 23, 1805.

BELOVED BROTHER AND SISTER: Mary Mekeel being now at our house, and about to return home, affords me an opportunity of expressing a little of the love I feel toward you, which sensations of late have very often been revived in my mind, accompanied with desires for myself and for you; that as we are now in the strength of our lives, we may be occupying our talents. As dear sister has received a gift for which she will be accountable, I do at this time renewedly feel a tender and affectionate concern that she may be faithful, and in proportion as she is so, I doubt not she will be strengthened to bear the cross and to press forward. If dear brother should be tried with the absence of a beloved consort, even more than has hitherto been the case, I do most affectionately wish that he may be resigned; and then it will not only be made easy, but in a future day will afford comfortable reflections.

These things feel really interesting to me, as I have been inclined to apprehend that sister will hardly be in the way of her duty, without stepping forward a little further than has yet been the case.

We have been informed of the death of little Jane.

Deborah is with us; she with Sarah are well. Please give our loves to our afflicted brother and sister, and take a large share yourselves.

Your brother,

JOSEPH TALLCOT.

About the first of the year 1806, Phebe Field and Anna Merritt obtained the approbation of their friends in performing a religious visit through the western part of the state of New York, and Tripp Mosher and Joseph Tallcot accompanied them during the journey. The following letters to his wife were written during his absence:

FARMINGTON, 1*st Mo.* 23, 1806.

MY BELOVED WIFE: We arrived here this morning, all in good health, and have just returned from their Monthly Meeting, which is large, much more so than ours. We have traveled industriously every day since leaving you, and have got along pretty comfortably. We crossed the river at Catskill, and lodged the third night at R. Palmer's, and one night at John Mott's. It is not probable we shall get back to the Quarterly Meeting at Easton. We lodged at a tavern where was a lovely girl about fourteen years of age, of whom Phebe and Anna obtained copies of some pieces of her poetry.

I have nothing in particular to add, therefore bid thee and my dear children affectionately farewell.

JOSEPH TALLCOT.

AURELIUS, 1*st Mo.* 29, 1806.

DEAR WIFE: I wrote thee from Farmington that

we had arrived there to the Monthly Meeting. We staid there only one night; from thence we returned to an evening meeting about ten or twelve miles, where they were quite unacquainted with Friends, but were much pleased, and took us to their houses to lodge, and in the morning we had an affecting parting opportunity.

We then came on to a Friend's house in Junius, and the same night arrived at Walter Wood's, in Aurora. Eunice, Matilda, and R. Allen appeared glad to see us. Next morning being First-day, we went to the meeting in Scipio, and in the evening attended a meeting in Milton; on Second-day evening one at Sempronius; the next day another in the northern part of the same town, and in the evening one at Aurelius, and expect to have another to-day a few miles on our way to Scipio.

The people appear to be pleased with the meetings we have had amongst them. The weather for several days has been very warm for the season, and the snow mostly gone. We shall probably remain hereabout some days.

Our admiration has been excited in various ways. The beautiful face of the country, and the number and industry of the inhabitants is beyond expectation. We have been near the salt works. The price of salt there is two shillings per bushel, and at Scipio, about forty miles, it is from three to four shillings. We also visited the sulphur spring near Farmington. The water which runs from it has deposited large quantities of sulphur; it is said cart loads of it may be collected. The smell is very strong. I noticed it one

mile distant, and it is said to be frequently observed at the distance of two miles. The towns of Scipio and Milton exceed for beauty and fertility any country I ever saw. They are ten miles square, adjoining the lake, and have a gradual descent toward it. For miles together it is as smooth, good, and beautiful as I. Tripp's meadow, and mostly settled. It is likely to be a very good fruit country. Abundance of orchards are planted, and just begin to bear. Peaches are in great perfection judging from the trees; I have not seen any peach orchards in our country equal to them.

We are informed at Scipio that the land produces generally fifty bushels of corn per acre; and wheat, oats, and flax in great perfection. The land sells high at this place; from six to ten dollars per acre for new; and farms with a good log house, frame barn, orchard, and considerable clearing in good rail fence, for about twenty dollars per acre. I think Walter and Esther might settle themselves comfortably in Scipio. Land a little back is from three to six dollars per acre.

Joseph Haight's sons, Timothy Dorland, Benjamin Haight, and other Friends can suit themselves here if they like a new country. I have never been at any place abroad that felt so much like home as Scipio. If my feelings should not change, and my family and friends consent, and I could bring along a few of my near friends, it would be no cross to settle here.

My love to all my family. Sister P. desires her love to thee, and that thou may keep of good cour-

age. Tripp and Anna wish their families to be informed of their good health.

Farewell,

JOSEPH TALLCOT.

SCIPIO, 2*d Mo.* 3, 1806.

DEAR WIFE: I wrote thee from this place by mail a few days since. The snow is gone, and the traveling very heavy for a wagon, which renders it inconvenient to get far from this place, but I have as yet been quite easy in being here, having daily, except one, attended a meeting, and sometimes two in a day, and a prospect of visiting other neighborhoods hereaway.

I expect to send this letter by Humphrey Howland, a young man of this place, who starts to-morrow to attend Easton Quarterly Meeting, the attendance of which we have at present no prospect.

Last Seventh-day there fell a small snow, but the ground being soft and very muddy, it was poor sleighing, but this morning has the appearance of snowing.

I have nothing particular to add, as my motive in writing so frequently was to let thee know of our getting along, and the continuance of good health with us all.

When I left home, I had a comfortable hope that our dear children, by their dutiful and agreeable deportment, would be a comfort to thee. I hope they will be diligent in learning. I should think well of Hannah's reading the small Bible through. Please give my love to Matthew Comstock and wife, Isaac

Thorne, Jun., I. and R. Hallock, Lydia and Jemima, and take a large share thyself.

Affectionately,

JOSEPH TALLCOT.

PARIS, *2d Mo.* 24, 1806.

MY DEAR: I have thought very often of thee and my beloved children, within a few days past, particularly; and on arriving at John Mott's, three days ago, was disappointed in not hearing from you, as they had lately returned from a visit to Nine Partners.

I wrote thee from Scipio last, soon after which there came a small snow, which enabled us to return as far as Verona, and were at two meetings; then to Rome, and had two more; afterward to Weston, and there had five more. At this place are a considerable number of tender, convinced people, a few of whom have requested to be admitted members of our society. The visit appeared satisfactory to them, and was comfortable to us. We have been at three meetings at Bridgewater, and expect to have one this evening at this place. We have attended in the whole thirty-four meetings hereaway, only four of which were amongst Friends, mostly where they were unacquainted with Friends, and we have cause to hope favorable impressions are left on the minds of the people generally toward our religious society and the doctrines embraced by us, divers of them expressing thankfulness for the opportunity of being with us.

The snow is gone, the weather warm, and traveling very muddy, but, by the help of John Mott's

wagon, we get about a little, and shall probably stay hereabout some time, as we cannot well get home until the mud and mire dries up; and then must try to get along by wagon or some other way, unless there should come sufficient snow to make sleighing; in that case, we shall endeavor to improve it to the utmost.

My desire is, that whilst it is our allotment to be thus separated, we may be watchfully concerned to live in the fear of him who has indeed been good to us many ways, even from our childhood to the present time. A sense thereof has this day unusually affected and tendered my mind. May we be favored to hold out to the end; and may our dear children remember to fear and love the God of their lives.

In endeared affection to thee and our beloved children, I conclude. Thy loving husband,

JOSEPH TALLCOT.

Please give my love to M. Comstock's wife, S. and P. Thorne, and others, in thy freedom, as the remembrance of my friends in general at Nine Partners is pleasant.

Thy dear sisters, Phebe and Anna, desire their love affectionately mentioned to thee. J. T.

The party, after performing the intended service, safely reached their several homes early in the spring of 1806. Their impressions were very favorable in regard to the prospects of the new country they had visited, which, by its beauty, fertility, and healthfulness, gave promise that the wilderness would soon "rejoice and blossom as the rose."

The following letter is from Peleg Gifford, one of the Friends they had visited in their western tour:

WHITESTOWN, *6th Mo.* 27, 1806.

RESPECTED FRIEND, JOSEPH TALLCOT: I received thy acceptable letter of 4th Mo. 17th, and felt rejoiced that our friends have our welfare at heart, not only when with us, but that they are endeavoring to do us service when absent.

Our people here seem much pleased with your visit last winter, and several have desired to be informed when Friends appoint meetings in future, even some who have never yet attended a Friend's meeting.

The settlement at De Ruyter has increased very much since you were here, by what I have been informed, and it is probable we may have a Monthly Meeting there before long, which, if it takes place, will be a great convenience and comfort to such as now live here, and such Friends as may hereafter find it their place to settle in this fertile part of the country.

I have nothing material to add, except my desires for the welfare of thyself and family, and conclude.

Thy friend,

PELEG GIFFORD.

From Joseph Tallcot to Elias Hicks.

NINE PARTNERS, *8th Mo.* 9, 1806.

MY BELOVED FRIEND: I have been considerably thoughtful about the list of books to be furnished by

the Meeting for Sufferings; I hope it may contain somewhat of a variety, as I apprehend many Friends, who have a number of books, would incline to make an addition to their stock, if they had an opportunity of increasing a variety. It may not be amiss to recollect the variety of tastes which we are subject to, and that whilst some may be delighted and instructed with the finished orator, or smooth periods and liberal sentiments, others are equally benefitted with a more plain and simple manner.

I have lately read a treatise by William Penn, Robert Barclay, and Joseph Pike, called the "Rise and Progress of Friends," containing observations on Christian discipline, &c., which I should like to see reprinted and circulated amongst us; as, also, William Edmonson's, J. Griffith's, and Thomas Chalkley's Journals.

As relates to the school, I expected the committee would have gone a little further into the subject of plainness. Notwithstanding all the advice to Preparative Meetings and parents, a particular care should be taken at the school by the committee, or things will not be kept in right order in this respect. I hope thee and others from your parts may bear it in mind, and see the needful done, as I fear some discouragement will be given relative to the school.

Thine truly,

JOSEPH TALLCOT.

To Phebe Field, at Croton.

NINE PARTNERS, 9*th Mo.* 3, 1806.

DEAR SISTER: Thy dear sister's health having, for

some time, been delicate, I have been desirous for her to take a journey, in hopes it would be a means of her gaining strength; and my attachment to Scipio still remaining, with perhaps some increase, we have pretty much concluded to embark for that place on the 14th day of the present month. It has looked desirable to us both to go in company with thee and Robert, but considering the state of our domestic concerns, it appears unadvisable for us to be from home so late in the season as Easton Quarterly Meeting; and besides, it is probable the traveling will be heavy and tedious at that season; in addition to which we have been thoughtful whether our views would not interfere with your prospects, as one material object with us would be to visit Scipio.

On the whole, it seems most pleasant to send our son R. with a few lines to inform you of our situation, and, if it should be agreeable to you to join us at the time we propose going, or within a few days of it, it would be grateful to us, provided we were not likely to be a means of diverting you from your intended course. We should like to be at meetings at the Huddle, Hamilton, Western, Steuben, and the eastern part of the same, and to make a short visit amongst the Indians; and, if it seemed best, to stop in some other places, and to be from home perhaps about four weeks; although if we go alone, did not think of being absent much more than three weeks.

We propose going in a chair; but if we join you, we suppose Robert will go with his carriage, and we can supply a good, able, moderate horse. I wish thee to write me on the subject, and be particular to say

what we may depend upon. If we do not go with you, we shall calculate on attending Farmington Monthly Meeting, and a short detention would put that out of our power.

James Whippo and wife, having attended their Quarterly Meeting, came to Nine Partners, and were at our house, about two weeks ago, and desired their love to thee.

Please remind Robert about getting books to distribute.

With feelings of affectionate regard for all our friends at Croton, I conclude.

JOSEPH TALLCOT.

Joseph Tallcot to Phebe Field, Croton.

SCIPIO, *9th Mo.* 23, 1806.

DEAR SISTER: I conclude it will be acceptable to thee to hear that we have safely reached our journey's end, and are pretty well, although we were considerably worn with hard traveling in the excessive heat.

We called at Peleg Gifford's. He and his family are well, as also friends here; and they mention thy name with affection. Sarah's health seemed rather slender to go to Farmington. We have as yet felt satisfied with our journey; the country seems as agreeable as we expected. What the issue will be, relative to our settling here, we cannot tell. We think it will be prudent to be very deliberate in forming such a conclusion, impressed as we are with the idea that there is a right and a wrong in human ac-

tions. Our greatest desire is, that our steppings along may be such as will afford lasting satisfaction. I believe thy sister's feelings on the subject are a good deal similar to mine, by which thou may form an idea of the probable result.

We think of calling at Western on our return. We learn that P. McCumber is there, and that he lately had a meeting in Steuben, to good satisfaction.

We are now at Walter Wood's, and he informs me that he has lands for sale in this town, two or three miles east of Chidsey's, of the best quality, for six dollars per acre, which thou may mention to any friend wishing to go into a new country.

As some of my neighbors are looking toward this country, I intend to go and examine the land, after which I shall probably be able to give a particular account of its situation, quality, &c.

Jemima Bunker and her sister came in the wagon with us, to winter with their connections here. The family appears satisfied with their removal into this country. Some other Friends have moved in here since last winter.

Walter Wood, wife and daughter desire their love mentioned to thee. Farewell.

JOSEPH TALLCOT.

A letter from Jonathan Swan and wife, of Western, to Joseph Tallcot and wife.

WESTERN, 2*d Mo.* 22, 1807.

DEAR FRIENDS JOSEPH AND SARAH TALLCOT: We feel indebted to you both for your kind visit and friendly letters, not doubting at the same time that

your labor of love amongst us has met with a reward, being ourselves made sensible that something more than nature has drawn our affections toward you; and not many days have passed, since your visit here, that you have not been brought to the view of our minds, and the comfort wherewith we were refreshed whilst you were amongst us, will not, I trust, be soon forgotten.

We have been much favored with the company of traveling Friends this winter, who have been kind and tender fathers, by whom, at times, we have been refreshed.

There still appears, we think, a prospect of good hereabout. Some few appear to be under a weighty concern, and the few who have professed to have embraced the truth, appear still to measurably feel the weight of the same.

As for us, we are often in heaviness through manifest temptations, but we still hope that our salvation is nearer than when we first believed; believing He never forsakes those who put their trust in him. Many things we have yet to encounter, which, perhaps, appear to us as did the Red Sea to the children of Israel. Oh that we may be enabled to stand still and see a like salvation.

We are, with sentiments of love, your friends,

JONATHAN AND SARAH SWAN.

After several months of careful deliberation on the subject, Joseph Tallcot informed the Monthly Meeting of which he was a member, that he felt desirous of removing with his family to settle at Scipio, and re-

quested the advice of his friends. The meeting appointed the following committee, in pursuance with his request: Tripp Mosher, William Mitchell, Clark Wilber, Abisha Coffin, Matthew Comstock, Isaac Thorne, Anna Merritt, and Hannah Mitchell, who had an interview at his house, at which all his family were convened. After a time of silence he spread his views and prospects before the committee, and gave his reasons for desiring to make such an important move, and it is recollected that those reasons had little to do with mere worldly considerations, but were based on apprehensions of duty. It appears the committee made a favorable report, and he was left at liberty to remove, with the full approbation and sympathy of his friends.

He had resided on his farm at Washington about sixteen years, at which place were born two sons and two daughters, all of whom survive him; and having sold his farm, and settled his affairs to satisfaction, he removed, in the spring of the year 1807, and settled on a new farm in the town of Scipio, in the county of Cayuga, where a few families of Friends had preceded him and held a meeting in a log house.

A letter from William Volentine, an aged and esteemed minister amongst Friends, belonging to the meeting Joseph Tallcot had removed from, may be introduced.

NINE PARTNERS, *7th Mo.* 6, 1807.

RESPECTED FRIEND: Having an opportunity of writing, I am willing to just let thee hear from us by

a few lines. We are as well as common, which I hope is the case with you.

I often think of thee, and miss thee very much at our meetings; but am comforted in believing that thou art in thy place, otherwise I could not have so willingly given thee up. I desire that both you and we may endeavor to keep in our proper places, and not turn aside to the right hand or to the left; nor go to fast, or loiter behind, but travel on in the straight and narrow way that leads to life, that we may arrive at the desired port and haven of eternal rest. I am sensible we have need, every day, of help from a higher source than mortals; therefore desire to have no dependence on my own strength, but rather to keep low and humble before him with whom we have to do.

My wife and daughter join me in much love to thyself, wife and family, and desire to be remembered to Friends in Scipio.

I conclude and remain thy very assured friend,

WILLIAM VOLENTINE.

From Anna Merritt to Sarah Tallcot.

NINE PARTNERS, *9th Mo.* 18, 1807.

DEAR FRIEND: I was glad to hear of your safe arrival at Scipio, and that you had got the farm contemplated. It was also a particular satisfaction to find that you were so well contented, and that Friends had done all in their power to render your situation agreeable. I hope your removal will be for the best, however trying to yourselves and us, and that thy-

self and dear husband may, amidst all your conflicts, be favored with a little Goshen within, whereby there may be a clear discerning between thing and thing. I believe you have not left your comfortable home and dear friends to be idle where you are. There will, doubtless, a large portion of labor fall to your share, and that you may be faithful in the discharge thereof, is what I very much desire.

When I look over the remote parts of our Yearly Meeting, what an extensive field of labor opens to view; and the language often arises, "Say not there are four months, and then cometh harvest; but look now on the fields for they are white already to harvest." And it remains indeed great, but the rightly qualified laborers are few. Although this may be the case both with you and us, yet there is no cause for discouragement; for I am often induced to believe that the testimony is rather rising, even at poor Nine Partners, where so much hath been done without the desired growth, yet have a hope that the labors and exercises of Friends may prove to be like bread cast upon the waters.

I often mentally visit your western land, and many, under different names of religion, are made near to my life; but whether I shall ever see them again, must at present leave. There are mountains within and without to obstruct my leaving home at present.

I hope Joseph and thyself will be at liberty to accompany dear Phebe Field, and afford her all the encouragement you can. I feel much with her, yet doubt not but that he who putteth forth, will go be-

fore and make way, where to the natural eye, there appeared none.

I cannot close without saying how much I miss your company, especially at meetings. When I sit down I often cast my eyes toward your vacant seats, but have been preserved from wishing you back; and although it is pleasant for brothers to work in one field, yet sometimes the Father places them on different parts of his farm, in order that the business may be done to better advantage.

Dear old grandmother steadily attends meetings, and frequently appears in a lively manner, both in testimony and supplication.

With love to thyself, Joseph and all the children, also to J. Wood and wife, B. Howland and family, J. Whippo and wife, and others as if named, I conclude.

Thy affectionate friend, ANNA MERRITT.

From Caleb McCumber to Joseph Tallcot and wife.

SEMPRONIUS, *9th Mo.* 16, 1807.

DEAR FRIENDS: Feeling my mind replenished in some degree with affectionate sympathy for and love to you, I did not know how to suppress the expression of a few hints, although in feelings of my weakness, believing that you will give yourselves time in your new settlement to feel your own feet, and dwelling in the quiet, patience possessing your souls, so that you may keep above that uneasiness and regret which some new settlers seem to give way to, in looking back to their former friends and conveniences. I wish that our movements may be in that innocence and littleness of true wisdom, wherein our

exercises may be adapted to the state of Friends where our lot is cast. Dear friends, may we remember the husbandman who waited long for the rain.

I doubt not Jerusalem's welfare is your chiefest joy, and desire that you may be enabled in a right way to take others by the hand, sometimes those not of our fold, and that you may improve every talent and gift of our Creator in a proper manner, and receive the precious reward.

Doubtless in this world you will have tribulation, and sorrow will endure for a night, yet when the light ariseth, joy will come in the morning.

With respect to myself, traveling in an unbeaten path, in a degree at least, at times of feelings of weakness and infirmity of my nature, and looking toward you as near and dear friends, I am ready to adopt the language of the apostle, "Brethren, pray for us."

Farewell.

CALEB MCCUMBER.

From Isaac Thorne, Jun., to Joseph Tallcot.

NINE PARTNERS, 10*th Mo.* 10, 1807.

ESTEEMED FRIEND, JOSEPH TALLCOT: My mind is often led to visit thyself and wife, and to remember the comfortable seasons we have enjoyed together, as well as some of deep baptism and trial.

I sincerely desire that thou and thy dear Sarah may be so entirely devoted and given up to the discoveries of light and truth, that you may thereby know of having light in your dwellings, and evince to all around you that you are children of the light and of the day. I seem writing as though I felt like giv-

ing advice, which I do not, especially to those whom I esteem as fathers and mothers.

There is not a probability that the Indian committee will perform a visit to them this season. John Dean, I understand, expects to bring here a number of Indian children, to be placed out amongst Friends.

The boarding-school continues to have its ups and downs; thou wilt understand me, I conclude. Benjamin Clark has left, and James Mott, Jun., succeeds him. The average number of scholars I believe is larger than common, and the family are getting along pretty comfortably. James Mott and Lydia are gone on a visit to Westown school, and expect to return in about three weeks, to remain at the school until spring.

We have lately had the very acceptable company of James Simpson and his wife, who have returned homeward.

Daniel and Eleizer Heaveland were at our Preparative Meeting last Fifth-day, on their way to the north on a religious visit.

I will conclude by just adding, that, as to myself, I have nothing to boast of but my own weakness and infirmity; but in regard to the state of things generally, amongst us, should hope there is a little revival.

Dorcas and mother join me in the expression of love to thee and thy dear wife and children.

ISAAC THORNE, Jun.

To Joseph Tallcot.

PHILADELPHIA, 11*th Mo.* 5, 1807.

BY the date of this, my much esteemed friend Joseph Tallcot will perceive that an increase of distance or novelty of situation has not made me unmindful of the debt of friendship which I owe, a proof of which should have been given much earlier in acknowledgment of thy very acceptable letter of 8th Mo. last, duly received and affectionately welcomed by my feelings, the emotions of which were compounded of pleasure, surprise, and gratitude, the latter preponderating, that I should claim thy love and sympathy; and truly, dear friend, my poor mind stood in need enough thereof, and had for many weeks previous to its reception, having, child as I am, had the principal charge of the female department of Nine Partners school resting on my poor shoulders, and that, too, decidedly against my inclination and judgment. If I may have been preserved from injuring that precious cause which I would fain espouse, I am content with all the suffering.

James Mott left for Oneida four weeks since, in company with John Murray, Jun., Esther Griffin, and Anna Mott, on a visit to the Indians. Had they not limited themselves to get back to Nine Partners in time to meet the committee, I think their feelings of sympathy with thyself and dear Sarah would have carried them toward your dwelling; whither, by the same sweet attraction, the mind of thy friend often wanders, mentally viewing you, although in a wil-

derness land, yet in the enjoyment of that peace which the world and all its glitter cannot bestow.

Please say to thy dear companion that I have thought frequently of her and the little girls with much affection; may they prove as olive plants around you. And although thou feels as if transplanted at maturity, yet the comfortable hope attends, that as the removal was so carefully done, and under the best Husbandman's direction, that he will yet deign to water with such living showers that the root will shoot still deeper, and the leaves and fruit, meet for him, be still more abundant.

So may it be, my friend, and the wilderness before thee become as the garden of the Lord.

Thy sincere friend.

The removal of Joseph Tallcot to Scipio soon introduced him into a new field of labor, on which he entered with earnestness and alacrity.

The interest and prosperity of his religious society were very dear to him, and employed much of his time and thought. The meeting at Scipio rapidly increased, from emigration and convincement, and a large and commodious meeting-house was soon erected. Other meetings in the surrounding country were organized, schools instituted, and new organizations to accommodate the increasings wants of the growing society became necessary, involving much labor and exercise, in all of which he largely participated, freely and cheerfully devoting his time, means, and talents in the prosecution of these and other objects connected with the good and welfare of mankind.

From John Simpson to Joseph Tallcot.

DE RUYTER, 10*th* *Mo.* 2, 1808.

DEAR JOSEPH: I hope thee will carefully deliver the inclosed letter, and also use thy endeavors to have matters settled among those neighbors we went to see, for I do believe there is now a door opening for good amongst them; thyself and dear wife being present when I had plainly to remark to the aged friend that he must now, in old age, stretch forth his hand in submission to his friends, and suffer death to his own will, in order to glorify God the few moments he may have to stay here on earth; for what a stain it would be on the character of neighbors, and grievous in the church, for any of its members to depart this world under such clouds of discord, especially if all prudent care and labor has not been extended. But when all has been done that can be done, the Lord will be clear, and his faithful servants will be clear.

I feel as if I may inform thee and thy gifted wife that I see nothing but what you may be in your places, and if you keep your places in faithfulness to the Lord, you will have to be burden-bearers, and to give up much of your time to the service of truth, in many ways; sometimes in being eyes for poor travelers, as at this time for us, to our comfort, and I hope the benefit of others, for there seems a door opening wider and wider for meetings; and I hope thy dear children will be so prudent in their business at home as to make it easy for their parents to attend to truth's service. The great care Friends have taken

of us poor, aged ones, in this journey, is truly humiliating, for without their care we could not have got along; and their cheerfulness in so doing brings to mind that the Lord loves a cheerful giver. So, dear friends, may we be thankful and take courage, and seeing the harvest is great and the laborers few, put up our supplications to the Lord of the harvest, to send forth laborers; and each one to offer themselves, —"Here am I, send me."

On returning from this long journey, that some thought we might be excused from, by reason of advanced age, we can say, "Great and marvelous are thy works," with full and thankful hearts.

So, in love, I bid farewell.

JOHN SIMPSON.

From Joseph Tallcot to Abraham I. Underhill.

SCIPIO, 11*th Mo.* 5, 1808.

DEAR FRIEND: Our last Monthly Meeting concluded to forward a proposal for a meeting-house to be built here; size thirty-four by fifty feet, and twenty-two feet post; estimated cost eighteen hundred dollars; our own subscription is six hundred dollars.

As this may sound large, I think it may be proper for me to state to some of the members of the Meeting for sufferings our views and prospects, as well as our present situation; and as thou hast been in this country, and will doubtless feel interested, I wish it may be in thy power to attend the Meeting for Sufferings when our proposition gets there, as the members of that meeting are generally strangers to our situation. The number of seeking people who fre-

quent our meeting seems to be gradually increasing. Martha Tupper and another person have forwarded requests; her husband and Job Kenyon and wife begin to attend on week days. The woman who appeared so affected at the close of the meeting which sister appointed, has divers times, with her husband, attended our meetings; have been twice at our house, and appear to be under a solid concern. Some Friends have moved in since you were here, and a prospect of more.

Myself and wife attended the last Monthly Meeting at Farmington. A prospect is spreading there as well as here, that it may contribute to the encouragement and strength of Friends in this country, for those of different meetings to come together in the capacity of a Quarterly Meeting sooner than has been anticipated.

Although the number of Friends' meetings may be small and somewhat inexperienced, yet considering our remote situation from such a meeting, even if we should be annexed to Duanesburg, and other circumstances which usually attend Friends in a new country, I am inclined to assent to the idea that we might do better with such a meeting than without it.

We now have the company of our committee, who are returning from Canada, by whom I discover that they have a prospect that Pelham Monthly Meeting will be joined to Friends here, in the capacity of a Quarterly Meeting, which is corroborating the views of Friends relative to such a meeting.

All these circumstances and prospects, if realized by the Meeting for Sufferings, and Friends at large,

would probably reconcile them to the size of the house proposed.

I wish our subscription was larger, if we were in circumstances to justify it; but people of reflection will be led to consider that those who have removed from distant parts and settled in new countries, are not generally the wealthy; that the expenses of removing, procuring necessary buildings, provisions, &c., produces a continual outgo for a long time before there is much coming in; and thou wilt recollect that our number is small, and I suppose, with what we have subscribed, we might make ample accommodation for ourselves and neighbors for the present.

I am apt to think that, could Friends of the southern part of our Yearly Meeting realize the situation of the northern and western parts of this state, many would as cheerfully contribute toward providing the necessary places for their friends to meet in for divine worship, as others are to spend their time, strength, and money in preaching to them in the love of the gospel.

If our request should obtain the assent of the Meeting for Sufferings, at their next sitting, it would be a peculiar advantage to Friends here to have early information, in order to improve the winter season in providing materials, some of which must be brought from a considerable distance.

We learn from different places that E. Walker's visit and services have been more than commonly satisfactory to Friends and others, which is indeed grateful to hear.

Are Walter and Esther, or any of you, intending

to settle in Scipio? Abraham has purchased the Hussey farm at sixteen dollars per acre; we approve of the purchase. We have been at four appointed meetings with Anna and company. I suppose they will leave us to-morrow afternoon, and go pretty directly home.

Our love to all our friends and relatives.

Farewell.

JOSEPH TALLCOT.

From Caleb McCumber to Joseph Tallcot and Wife.

DE RUYTER, 12*th* *Mo.* 24, 1808.

DEAR FRIENDS, JOSEPH AND SARAH TALLCOT: Since leaving your house I have been at a meeting at Moses Remington's, and had a pretty satisfactory visit with the family; thence went to Sempronius, and had a meeting at Henry Pearsoll's, and another in the evening at a school-house.

With respect to Sempronius, I am not without some encouragement, and wish, when way opens, you would visit this little meeting, and sympathize with the members of it; and I think it will be well to remember the example of an apostle, who said, "With the weak I become weak." They need short visits, often renewed, with short and friendly admonitions, enforced by good example, accompanied with loving invitations to attend the Preparative and Monthly Meetings at Scipio, especially those when the queries are answered.

I remember that Deborah arose a mother in Israel; before that time it appears that travelers went in by-

paths. I hope you will be in some degree like unto her, and that, in your endeavors to promote external and necessary regulations in the society, you will feel after the arising of a measure of the precious Life, and that wisdom which remains to be the principal thing.

Dear Sarah, when the cloud rests on the tabernacle, the Lord's children abide in their tents; but when the cloud is again measurably taken off, they are again under divine direction to journey forward; and they will, as in days of old, be made victorious, and no weapon formed against them shall prosper.

With hearty affection I bid you farewell,

CALEB MCCUMBER.

From Joseph Tallcot to Phebe Field, at Croton.

SCIPIO, 1*st Mo.* 1, 1809.

WE are now sitting around our fire, and have been conversing about our dear sister, and many wishes were expressed to see and enjoy once more her pleasant company. Many others of our beloved relations were also named. We get no account of late how you all fare, and almost think we are forgotten by our friends. We hope thee will favor us with a long letter, and let us know how you fare, both temporally and spiritually. How are all our friends in New York, and how does the change of times affect them and you?

Thy dear sister has had an ill turn of late, and was, for about four weeks, mostly confined to the house, and some days to her bed. She has now pretty well recovered, and has attended meeting.

A number of tender people still frequent our meetings, although of late bad traveling has lessened the number.

We have lately had the company of a committee from Farmington, with a proposal from their Monthly Meeting to ours, to unite in a request for a Quarterly Meeting to be held twice a year at this place, and twice at Farmington. Our meeting have appointed a committee to join them in consideration of the subject. They went from here to De Ruyter, to confer with Friends there. If a few of our good friends would leave their barren hills and rocks and come here and help us, where the bush has not been so much beaten, I should then think it would look more like having a Quarterly Meeting.

Our aged friend and neighbor, John Wood, departed this life three weeks ago this night. We are in hopes his last days were his best days.

In dear love to you all, as named, we bid you affectionately farewell.

JOSEPH TALLCOT.

Extracts of a Letter from a Friend, dated 1st Mo. 5, 1809.

How excellent is true friendship; that friendship which is not of this world, but is unknown to the children of it; and such do I esteem that of my friend, Joseph Tallcot, whose last proof of its continuance reached my hand and heart yesterday, and was so truly acceptable that I hasten to acknowledge its receipt, as the best token in my power to give that a continuance of the like will be gratefully received.

Sensibly do I feel that the source from whence they flow is love, and that kind of love which hopeth all things; or else I believe thou hadst before this time concluded me unworthy of a share of thy sympathy and spiritual travail, the depth of which has been evidenced to me by the contents of thy several letters, meeting the peculiar exercises of my mind with unusual suitableness, thereby kindling a hope that I may one day be united to the flock of Christ's companions, whom I love, but whom I have hitherto so imperfectly followed; the consideration of which humbles me afresh at this time.

Wonderful has been the divine condescension and forbearance with me, tempering mercy with judgment, and forbearing to say, "Cut it down, why cumbereth it the ground?" The views of this unmerited regard this day in meeting, prostrated all my powers before the Lord, craving, as he had given the former and the latter rain, that he would vouchsafe the increase also, that I might henceforth bring forth fruit to the praise of the glory of his grace. My dear friend, give me thy fervent and effectual prayers for the accomplishment of this.

My heart says amen to thy earnest desire that I may become as passive clay; and I think I can in truth say, that more of it has been my experience of late, than at any former period. When called upon for open and public proof, O that I may never again resist, but profit by thy excellent advice, "not to reason on things which are above reason."

I delivered thy message of love to sister A., who received it with reciprocal expressions of regard.

Often since we bid each other farewell, have I mentally took a look at you, viewing thy dear Sarah's situation in a far more correct manner than before I was with you, for then I had concluded she had escaped to solitude and ease. However, she must not repine because she has to labor, but rather rejoice that the fields are already white, and she found worthy to labor in them. My love attends her and your children.

Thy friend.

From Caleb McCumber to Joseph and Sarah Tallcot.

WHITESTOWN, 1*st Mo.* 2, 1809.

DEAR FRIENDS, JOSEPH AND SARAH TALLCOT: I am now at Abraham Bradbury's, having, since writing you, at De Ruyter, attended the First-day meeting at that place, and was glad to find some dear friends there. On third day morning reached Peleg Gifford's, and had a meeting in the evening at Joseph Frost's. It was a good meeting and a considerable gathering. The power of truth, I think, rose into a good degree of dominion, and there seemed to be ears to hear.

On Sixth-day evening we had a meeting with the Indians at Brothertown, and I found occasion for renewed exercise, and the necessity of following the guidance of truth with deep attention, wherein I thought was discovered that nothing of the inferiority of the Indians compared to the whites should be hinted at, and that it was best to speak in language tolerably plain, but not too much so; and here en-

deavoring to follow the guide, it opened the way to use suitable plainness with them, not dwelling on any particular views, but rather insisting on their former disobedience to the reproofs of instruction. Poor things! I believe some of them were obliged to plead guilty, as having been favored with considerable light.

In addressing the children, I had to remind them of the important privilege of learning to read. The power of truth continued to rise, and authorized expressions of fervency of desire that they might be favored to experience an overcoming, and at last a happy arrival into the land of everlasting repose; concluding by solemnly and forcibly repeating the 13th verse of Revelations, in the 14th chapter.

We have since been at a meeting at New Hartford, and had a precious opportunity in this house. Abraham Bradbury is a little younger than myself; he lately removed from Cheshire, in England, to this place, with four sisters. He has lately married a daughter of Andrew Underhill. They all, or most of them, appear to be choice Friends, and are very diligent attenders of meetings. Please call on them when it falls in your way.

With respect to the family visits in your place, I do not know that I can say much more about it at present, than that I believe there is a probability that this service will be required of me; and, dear friends, I desire that if ever we are united in this undertaking, our union may originate from a solid attention to the plain and simple discoveries of truth, which yet, to the praise of his goodness who hath been

pleased to call us to work in his vineyard, renewedly abilitates in that which leadeth safely, not only to tell my people their transgressions, and the house of Jacob their sins; but also to strengthen the weak hands and confirm the feeble knees.

With a salutation of unfeigned love I bid you farewell. CALEB MCCUMBER.

From Joseph Tallcot to Abraham I. Underhill.

SCIPIO, 8*th Mo.* 13, 1809.

DEAR FRIEND: If my health should be sufficient, my wife and myself propose leaving home the last of next week, on a visit to our friends at Western, New Hartford, and Bridgewater. I believe Sarah intends to ask our next Monthly Meeting for consent to appoint a few meetings, if way opens.

Thy account of the arrangements of the committee relative to making us a visit does not quite answer my expectations. I have been thinking whether they did not lack information respecting the situation of this country and of Adolphus or West Lake, and of the great uncertainty, difficulty, and hardship attending a lengthy tour during the dead of winter in a new country. I suppose it will be advisable for them to go to Canada at that time, and if the traveling and other circumstances were favorable, they might attend our meetings on their return. But to make no other arrangement for visiting us, leaves it very doubtful, in my opinion, whether the appointment will be so far attended to, as that the committee will feel themselves qualified to report to the next

Yearly Meeting; and should they fail in doing so, the delay would rather have a discouraging effect.

For these three solitary Monthly Meetings forty miles apart, who have now no connection or association together, to be brought to harmonize together in the capacity of a Quarterly Meeting, promises, in my view, many advantages, which should not be unnecessarily postponed.

I am informed there is a considerable number on the appointment; could not a small band of them make the visit to us, besides those who are to attend the opening of the new Quarter in Canada?

As thou hast been in this country and feels interested in the welfare of Friends here, I felt willing to solicit thy favor so far as to suggest to the committee the idea of their fixing out a band to make us a visit this fall, and thy attention thereto would be considered a service to Friends here.

Our love is to all our friends at Croton. Affectionately, JOSEPH TALLCOT.

From Tripp Mosher to Joseph Tallcot.

NINE PARTNERS, *7th Mo.* 1, 1809.

BELOVED FRIEND: Our boarding-school was small about the time of Yearly Meeting, but is now increasing to about sixty scholars, with a prospect of filling up again, and we hope to be better supplied with teachers soon. I have been to Hoosick, by the direction of the committee, and engaged Asa Rhoads last week, at the salary of three hundred and fifty dollars. Isaac Thorne, Jun., accompanied me in the

journey, and we attended their Preparative Meeting, and had a very comfortable visit amongst our friends, and felt a renewal of ancient friendship. There appears some amongst the rising generation who have set their faces Zionward, with whom our minds were nearly united, being made to drink together of that water which flows from the living fountain. Isaac was favored to scatter from house to house that which increaseth.

We returned by the way of Canaan, and attended that little meeting last First-day, which was comfortable, and I hope truth gains ground thereaway. We visited, on our way, some tender people at Salsbury, who appeared well pleased, and they informed us that the meeting appointed by Silas Downing and Anna Merritt was to general satisfaction.

I conclude in much love to thyself, wife, and children. TRIPP MOSHER.

From John Murray, Jun., to Joseph Tallcot.

NEW YORK, 11*th Mo.* 21, 1809.

MY ESTEEMED FRIEND, JOSEPH TALLCOT: Having thought there may be opportunities for spreading books in your part of the country, and thy nephew being about to set out for Scipio, I conclude to put up a bundle of such kinds as I thought might be useful. The Power of Religion on the Mind is perhaps a work proper to be put into the hands of any one, let his religious sentiments be what they may. These thou may either keep to lend out, or occasionally to present, as may likely be most useful. If there is a

library in the county, thou might present one of them as from me. The collection of Epistles may be best to retain as a book to lend out. The pamphlets thou may distribute where they may likely be desirable and useful. If thou should think of any other book better calculated to suit the character of the people, please to inform me of it.

Thy nephew is going to reside at Aurora, in order to enter into business there. I hope he will do well, and think him a well disposed young man, yet he may require the care of his uncle, and of his other friends.

I am glad to hear of the recovery of thy wife, who we understood was very ill at Brothertown.

I send for thy perusal two pamphlets, which have lately appeared in print: The Mediator's Kingdom not of this World; and the other a letter from Noah Webster on religious subjects. I think thou will be pleased by the general tenor of these works. The first is written by a merchant of this city, by the name of Dodge, who is a Presbyterian, and it is said a strong Calvinist; of course the sentiments therein expressed are more extraordinary. How would Clarkson's Portraiture of Quakerism suit the part of the country thou resides in? To have a set to lend might be very useful.

I should be glad to hear from thee through the medium of an epistolary correspondence. We used to correspond, and I believe to our mutual satisfaction.

I should be very glad to hear that thee and thy wife had been to see the Indians at Onondaga.

With sentiments of esteem for thyself and wife, in which my C. M. unites, I am,

Affectionately thy friend,

JOHN MURRAY, JUN.

Joseph Tallcot to Phebe Field, at Croton.

SCIPIO, 1*st Mo.* 12, 1810.

DEAR SISTER: We have just received another acceptable letter from thee, which came by the hand of Robert Underhill, and it seems comfortable and animating to us to perceive that thou art devoted to the good cause.

It has of late been rather a low time with us; consequently a visit from our old friends has been strengthening and encouraging. They arrived here last First-day evening; on Second-day was our Monthly Meeting, and it was a favored season. Third-day morning they went on to Farmington; this evening or to-morrow we expect them back. James Whippo is gone with a wagon and horses to help them along. One or both of us propose going with them as far as David Frink's; previous to which we are in hopes they will appoint a few meetings, and Aurora for one. Thy Richard enjoys his health, and seems to think the business will answer quite as well, if not better, than he contemplated. He and our son R. generally come to our house on Seventh-day evenings, and return on Second-day morning. We have been anxiously concerned for their preservation in their new and conspicuous situation, and we have some cause to hope they will be in a good degree guarded in

their conduct; yet I hope thou wilt not withhold the extension of parental counsel, for the paths of youth are slippery.

We sometimes talk about trying to attend our next Yearly Meeting.

Mention our affectionate remembrance to Jesse, Abraham, Walter, and Esther, and be assured we continue to love thee dearly, and trust in due time, if life and health are continued, to enjoy thy company again at Scipio.

JOSEPH AND SARAH TALLCOT.

From John Murray, Jun., to Joseph Tallcot.

NEW YORK, *8th Mo.* 4, 1810.

MY DEAR FRIEND: Thy letter by my son I duly received, and feeling, as I apprehend I do, those impressions which excite in my mind a solicitude to promote a friendly intercourse between us, induces me at this time thus again to address thee in this way.

I regret the circumstance which prevented your visits to the Brothertown and Oneida Indians; at the same time we are glad that you were so soon relieved from the anxiety occasioned by the hurt your son met with. It was very sorrowful that so many of our fellow-creatures should have suffered at the raising of your meeting-house; it is, however, cause of thankfulness that no lives were lost.

In contemplating thy situation and disposition of mind, I am induced to hope thou wilt be even more useful in doing good where thou art now planted,

than in the region thou removed from; and seeing thou art endowed with talents beyond many, I wish there may be no lack of exertion on thy part; so as to render all thy qualifications, whether natural or acquired, subservient to the promotion of true religion in the earth.

There are many ways by which we may be instrumental in doing good, and in advancing the civil and religious welfare of men. The distribution of books may be one means of enlarging the understanding, and of throwing light on subjects which may otherwise appear dark and abstruse; and as new settlements offer an extensive field for the diffusion of knowledge through the medium of a judicious selection, I feel desirous thou may be kept furnished with an assortment for that purpose. Please inform me from time to time when thou wants a supply, and the kinds most likely to be useful.

If thyself and wife could make it convenient to visit the Indians in the course of the fall, it might contribute to your satisfaction, and be productive of good to that people. In case you should be at Oneida, endeavor to ascertain the verity of a statement lately made to us, of a practice which had lately crept in among that people, of gambling. It is said to have been carried to great lengths, even so much so as that some hundred dollars are staked and lost at one time. This is a serious evil, and should be checked in embryo, or it may be attended with destructive consequences.

Thy brother-in-law, Jesse Field, having sold his property at Croton, with a view, I suppose, of pitch-

ing his tent in your neighborhood, must be a very pleasant circumstance to thee and thy wife, and no less so to your nephew Richard, who, I hope, is doing well, not merely as respects his business, but in a more essential point of view: to do well is to act well, and to be happy is to be good.

The establishment of a Quarterly Meeting at Farmington and Scipio must be a very pleasing and comfortable circumstance; I hope it will be conducive to the benefit of society, and the encouragement and strength of the Friends who may compose it.

Thy expressions of sympathy and brotherly feeling, arising from the sensations which impressed thy mind on being in our company last spring, and viewing our enfeebled system, we accept as an evidence of thy love and esteem for us, and were grateful to our feelings. There is something so excellent in pure friendship, that the impressions it makes are better felt than described; it is very different from the friendship of the world, which has always more or less of self-interest as its prominent feature.

I am at present confined to the house with a sore leg; it seems to assume the appearance of a boil, and is at times very painful. I hope it will do me good, and increase my stock of patience. I have great need of help from every quarter, and yet there is but one quarter from which we can derive true help; and, although I am feeble and weak, as to my bodily situation, yet I trust at times not altogether destitute of that strength which enables to bear up under every conflict, whether of body or mind. Still, my friend, I often feel myself to be an unworthy associate in the

cause of virtue and religion, and at seasons fearful that I shall one day fall by the hand of Saul.

Some of us may reflect on our having devoted the chief part of our lives, from our youth upward, in being religiously inclined and active in the concerns of society; yet nothing short of perseverance to the end will insure to us the reward promised to those who hold out in faithfulness. The manna, however, calculated to nourish when gathered in proper season, became unfit for use when left until the following day; so with us, we stand in need of fresh supplies, from day to day, or we are liable to become barren and unfruitful.

Our love awaits you both, and I am affectionately thy friend. JOHN MURRAY, Jun.

From Joseph Tallcot to Phebe Field, at Croton.

SCIPIO, *4th Mo.* 16, 1811.

DEAR SISTER: Friends here are becoming interested more generally in favor of making an attempt for a good school, which shall be under the direction of Friends. Several Friends from Farmington and DeRuyter being at our house, and having heard about our prospect, they manifested a desire to aid us, and we have proposed to them that the three Monthly Meetings unite together in establishing a school. The subject was afterward opened in the Quarterly Meeting, and a large number of Friends were named to confer together on that subject, and of education generally. I thought there was something solemn and sweet in the opportunity, which I

considered as an evidence that the concern was one that would bring the best of blessings, if rightly pursued.

The nominated committee agreed to meet again at Farmington, the afternoon preceding the Quarterly Meeting for Discipline; and, in the interim, that the subject be opened in the Monthly Meeting, in order to give an opportunity for the concern to center to one, or spread to more schools. And in order that Friends generally might have some idea of the plan intended to be pursued, the following sketch was penned:

"There being occasion for a school in the Western parts of our Yearly Meeting, where the children of Friends may be educated agreeably to the discipline and religious principles of the society, an attempt is proposed to be made for the establishment of such a school, as nearly on the following plan as may, on deliberate and mature consideration, be judged best.

"The school to be kept near the meeting-house at Scipio, and to be under the direction of a committee of men and women Friends; to be opened on a small scale, under the tuition of a female, and when the number of scholars increases so as to need another teacher, a man is then to be employed. In addition to Friends' children, a few of those of our neighbors who are not members, but will be conformable to the order of the school, to be admitted, when there is a vacancy in the school for them, unless by experience it should be found to materially operate against the design of the institution."

It is expected that Friends in the neighborhood

where the school is proposed to be, and also the teacher, if one should be employed who has a family, will be willing to take a number of boarders, to accommodate Friends who live remote. And it is intended that such boarders, who are of sufficient age and ability, are to be employed out of school in labor, so as to contribute, as far as they can, to their support; and it is designed that such a portion of labor shall be connected with the school as will promote habits of industry, and tend to qualify the youth to support themselves in future life, by means of their own labor.

A lot of ground and the necessary school-rooms to be provided out of the funds which are to be raised by subscription, payable in ten equal annual payments, with interest, the interest to be applied to the support of the school.

As I wrote thee some time ago in regard to the desire for a school amongst us, it was pleasing to hear by my son that thou wert collecting something to assist poor Friends in a new country in the education of their children, and that Friends were generously disposed.

If they could realize the numerous families of children who are growing up without the benefit of a Friends' school, and whose parents are, many of them, either new members of society, or else such as have manifested in times past too little concern for themselves or their children, and consequently not very well qualified to train up their offspring in the way they should walk, I apprehend many of our beloved

Friends in the southern part of the Yearly Meeting would contribute with pleasure.

Allen Mosher, Asa Potter, and James and Hannah Whippo, expect to attend the Yearly Meeting. We shall depend on thee to look out for a teacher to be in readiness to return with them. We want an humble-minded, religious character, who will be a good example, as well as capable of teaching thy daughter and ours.

We are in hopes S. S. will come; if not, some other, which thy better judgment shall dictate.

When thou goest among Friends, and opportunity offers, get what thee can for us, and send by the representatives, as we shall want nails, glass, &c.

I think it probable those Friends who have visited this country will be liberal. William S. Burling writes me from New York, that he could collect something there, if I could inform him that we are determined to proceed. It is now too late to write him, and it must rest with thee. Any hints from thee or dear R. Mott, respecting our prospect, would be gratefully received.

Sarah joins me in love to thee and all our dear friends at Croton. JOSEPH TALLCOT.

From the same to the same.

SCIPIO, 8*th Mo.* 17, 1811.

DEAR SISTER: Feeling a degree of that love which hath from time to time been witnessed to flow toward thee, I am induced to attempt once more to converse with thee by way of a letter.

Lydia Hussey and my wife were taken down soon after they returned from Quarterly Meeting, with the intermitting fever, and have both been very ill. Sarah is now about the house again, but Lydia is not so far recovered.

Thou hast heard of Humphrey's ill turn; he now walks about a little with two canes. We visited them a few days ago. Sarah looks thin, having been poorly, but is at present in usual health.

Caleb McCumber has obtained certificates from the Monthly and Quarterly Meetings, which set him at liberty to engage in a religious visit to the south, in Pennsylvania, Maryland, the Carolinas, and Ohio. Asa Potter is to bear him company; they intend being at the Yearly Meeting at Baltimore.

A committee of men and women Friends were last month appointed to superintend a school for Friends' children. The school has been opened under the tuition of Elizabeth Baldwin, Jun., about three weeks; she appears to be an able teacher, and the school is in quite good credit enough with those who have visited it, yet I perceive that some Friends are trying to throw in the way discouragements; but I am in hopes that patience and perseverance will overcome all obstacles.

We have no school-house. The owners of the present log house occupied by us have consented for Friends to occupy it for this quarter, and probably will longer, as a number of them are Friends.

Last Fourth-day the committee visited the school; the number of scholars was forty-six, and I understand some more have attended it since; next week

three or four girls are to come from Sempronius. As the school is so large, it was concluded to procure some young woman to assist. Some men Friends were requested to enquire for a male teacher, who will probably be needed in Tenth-month. Asa Rhoads has been writing me several times, and offers to supply the place, and the committee are about writing to his friends at Nine Partners, and if they should approve of it; we shall encourage him to come.

Elizabeth has not, to my knowledge, given any encouragement of remaining longer than one quarter; yet I am not without a thought that she may become so attached to the school as to consent to stay the winter. If thou seest S. S. it may not be amiss to see how she stands about coming, in case Elizabeth should leave. If thou art acquainted with E., a line of encouragement from thee may have some influence on her mind.

Our family visit is not yet completed. We hope to get through before Asa Potter leaves for his journey; but it is rather a cool time with us in religious matters, some things having occurred of a painful nature to some individuals.

It is also a low time at Sempronius, and there is a prospect of discontinuing the meeting there. I apprehend it will not be held so often as every week.

Hannah Whippo desires her love mentioned to thee. We begin to reckon on seeing thee here in the fall. Art thou going northward soon, and who will be thy company?

Sarah joins me in the expression of love to thee and all our relatives at Croton.

JOSEPH TALLCOT.

From James Mott to Joseph Tallcot.

NINE PARTNERS BOARDING-SCHOOL,
1st Mo. 17, 1812.

DEAR FRIEND: Thine by I. Whippo is received, and I am united in sentiment with thee, that great good would arise from proper encouragement extended by our Yearly Meeting to the description of schools thou mentions; and I heartily wish that a disposition was more prevalent in the members of our society to contribute to such a work. It is not for want of ability that this much desired object of the guarded education of the precious youth is so neglected.

But it must be a work of time to wear away the too prevalent, though mistaken idea, that school learning, however guardedly obtained, tends to obstruct religious improvement.

I am, however, comforted in believing that the necessity as well as propriety of affording the youth a sufficient portion of literary instruction, in such a guarded manner as that correct ideas may be formed before incorrect ones are embraced, is increasingly apparent, particularly among the younger and middle aged class of our society; and when the weight of society concerns devolves on these, I hope and trust this important object will be advanced, to fa-

cilitate which, trust my endeavors will never be wanting.

The number of scholars in this institution during the past summer was from ninety to one hundred; but since Tenth-month they have been increasing, and now number about one hundred and forty; a nearly equal number of each sex. Thou wilt conclude all parts of the house are occupied, which is indeed the case; but we make out very comfortably in every respect, having a very orderly parcel of scholars; our girls are, principally, nearly grown. We have increased our room and lessened the labor by making some improvements in the arrangement of the house.

Our teachers are Jacob Willets and Goold Brown, the latter a connection of Moses Brown, Providence, each of whom have a qualified assistant, and I attend to the boys' reading, two schools each day. Deborah Rogers and Mary Mott teach the girls, having assistants also, and Sarah Mott devotes her time to their reading. Our teachers are all young, but not lacking in their literary qualifications for the branches they attend to, and I trust some of them not wholly devoid of a religious sensibility, which qualifies for the moral instruction of children.

Thy idea of our Yearly Meeting sending suitable books to the distant Monthly Meetings for the use of schools, is new to me, but it does not require a moment's reflection to gain my cordial approbation, and I am willing to do all in my power to encourage it, believing it would be bestowing a little of our prop-

erty in a way that would probably be extensively useful in various ways.

The present price of tuition for reading, writing, and arithmetic is £26 per year, and with grammar added is £28. The family have been exceedingly favored with good health.

In love to thyself and wife, I am thy assured friend,

JAMES MOTT.

The year 1812 was principally occupied by Joseph Tallcot as companion to his wife, in performing several religious visits to their friends in various parts of the state of New York. Several of the letters which follow, some of which were addressed to them, were written during their absence in those journeys.

From Joseph Tallcot to Phebe Field, at Croton.

ONEIDA, *7th Mo.* 29, 1812.

DEAR SISTER: It is now just three months since we left home. Yesterday we attended a meeting at Western. We have of late enjoyed pretty good health. My wife is now unwell with a pain in her face; if she is well enough to-morrow we think some of calling to see I. Frost's relatives at Sullivan, and perhaps may be at De Ruyter next First-day, and from thence home. We have attended forty-three meetings, besides the Yearly Meeting, eleven of which are Monthly Meetings, and eight appointed for us since thou left us, and visited sixty families at Nine Partners. The fore-part of our visit my mind was in a low, suffering state, the most so that I re-

collect for so long a time together; but the latter part of the time I have enjoyed myself as well as usual, and we have got along, on the whole, much to our satisfaction, and hope we have not been the means of hurting the good cause.

Avis Alsop informed us that Humphrey and Sarah Howland left Athens about one week ago, in usual health, for Saratoga Springs.

We understand brother Jesse intends coming up soon, and suppose expects to purchase a home for you, which would be very pleasing to us, and all your friends in the western country.

We have mentioned to Abraham and Ruth Hatfield that they may expect the Indian committee to visit here about the 1st of 9th month; they are pleased with the deputation.

We hope such arrangement will be made as that we shall see you at our Quarterly Meeting at Scipio, and perhaps also settled at your new home.

The Oneida and Stockbridge Indians, we are informed, are progressing cleverly, and the Onondagas have a fine parcel of wheat and corn growing.

Last First-day night we lodged at I. Frost's; they were well, and Harriet was gone to the Monthly Meeting. Please bring me eighteen or twenty-four copies of "Wells on War," from out of the stock, for distribution.

Our love is to all our relatives at Croton.

JOSEPH TALLCOT.

From the same to the same.

SCIPIO, *8th Mo.* 10, 1812.

DEAR SISTER: Since we wrote thee last we have made a visit to Joseph Frost's connections, and had a meeting at their large school-house, which was soon filled, and we had a satisfactory meeting with them. Next day we came to De Ruyter, and attended the First-day meeting, and on Third-day last we reached home, and found our family well, and have reason to believe they have done as well as could be expected.

Sarah has been for some time looking toward a tour amongst Friends in the northern parts of our Yearly Meeting, and we are thinking whether the right time to attempt it has not nearly arrived; and if the way opens for it, I think I shall feel disposed to bear her company.

Coeymans' Patent is the farthest north of any Monthly Meeting that we have attended; if we move in this engagement it would be agreeable to begin at Duanesburg, perhaps at the opening of the new Quarterly Meeting, and from thence proceed northwardly as far as it seemed best. It was mentioned to us by thy husband, that thou had some prospect of visiting Canada this fall; and although our prospect is not fully matured, yet we felt a freedom to mention to thee exactly how it is with us, desiring thy sympathy and advice; also, thy solid consideration as to whether it looks best for us to join with thee, or otherwise, desiring above all things to do that which may be right and best. If thou hast any

other company in view, or a different prospect, we desire thee, by all means, not to be turned from thy own prospect on our account.

Please write us soon by mail.

Farewell. Affectionately,

JOSEPH TALLCOT.

From Caleb McCumber to Joseph Tallcot and Wife.

BIRMINGHAM, PA., *9th Mo.* 30, 1812.

DEAR FRIENDS: I have attended most of the meetings in this state and in Jersey, and think I am about through here, and expect to set off to-morrow for the Carolinas. I believe we shall be on our guard what we say or do among slave-holders, or slaves. But some Friends who have traveled in that country, particularly Mercy Brown, speak very encouragingly, and I do really believe there is need of charity for some of those people. I hope wisdom will be mercifully given and thankfully received.

Friends have been very kind, and knowing that I had a prospect of going south, much care has been taken to procure suitable company, a carriage, and other things necessary. Friends are not only a numerous, but also a noble body in this land. They have forty meetings, I am informed, within twenty-five miles of this place.

We have been, and are now, a favored people, and the Lord is gracious to those who love him, yet they are not without infirmities, and I am comforted in believing that there are many who love the truth in our land.

I deplore the condition of those Friends who imbibe the spirit of political parties, for I believe that in the present day the Lord's true Israel should dwell alone, and not be reckoned among the nations, and then they will be favored at times to enjoy a quiet habitation.

I have thought much of Friends at Scipio, and remember their kindness, and hope their abundant tables and fertile country may not become a snare.

I hope you not only continue to visit or appoint meetings in greater or smaller extent, as way opens, but that you also visit the widow and fatherless; that you experience renewed ability to warn those who are unruly; comfort the feeble-minded, support the weak, and be patient toward all.

Dear Sarah, no one having put his hand to the plow, and looking back, is accepted of God. I continue to endeavor to pursue my old path; with the weak I become weak, and in some degree am made all things to all men.

Not long since I paid a visit to the widow of James Pemberton. Her self-denial was conspicuous in a large degree. She died soon after, and I felt to sympathize with her friends. I desire a qualification to feel with either rich or poor, whether they are clothed in soft raiment, or in a coat of camel's hair; whether they use soft expressions, or the salutations of those of Cæsar's household.

My love is to you and your dear children. Remember my dear Esther. Farewell.

CALEB MCCUMBER.

Joseph Tallcot to Phebe Field.

SCIPIO, 10*th Mo.* 17, 1812.

DEAR SISTER: We have the consent of our Monthly Meeting to perform a journey north, and are trying to get ready to meet thee at Duanesburg Quarter. We think of breaking up house-keeping, and let a family occupy it, and board our son Daniel, who will take charge in our absence. Our daughter P. thinks of going as far as Duanesburg with us, and then taking thy returning conveyance as far as Nine Partners boarding-school. Wilt thou please inquire if there is a vacancy for her?

I mentioned to thee in a former letter that it might be well for thee to bring about a dozen copies each of "Wells on War," "Holmes' Serious Call," "Willis's Reply," and some other small books.

A respectable man has been twice from Homer, about thirty miles, to attend our meetings. He has for some time been dissatisfied with some things in his own society, and one of Willis's books, not long since, falling into his hands, he found our religious sentiments accorded with his own.

Please give my love to brother Jesse, and tell him our school-house is now building; is raised and partly enclosed; and our subscription falls considerably short of paying for it. If he can get something in New York for us it will be very acceptable.

Our prospect is a general visit through the two northern Quarterly Meetings, as way opens for it, which may perhaps occupy the winter.

Farewell.

JOSEPH TALLCOT.

From Tripp Mosher to Joseph Tallcot.

NINE PARTNERS, 1812.

DEAR FRIEND: When David Haight and myself traveled to the west to visit a tender, favored seed, which we found scattered in many places, with whom we had many precious opportunities, and the Lord, by his life-giving presence, comforted and encouraged us in this arduous undertaking through the wilderness and across the water to Canada, and we followed the pointings of the pure light which directed our way, we came to Great Sodus and Oswego. In those places we found a remnant of tender-hearted people, with whom our hearts were nearly united, and the remembrance of them is still precious. I left a few books with some of them, amongst which was "Barclay's Apology," at a place about four miles west of Oswego. This, I think, was in the year 1790.

Thy affectionate friend,

TRIPP MOSHER.

From Sarah Dean to Joseph and Sarah Tallcot.

POUGHKEEPSIE, 11*th Mo.* 6, 1812.

DEAR COUSINS: Under a sense of Divine favor, you have been afresh brought to our remembrance, especially when we recollect the precious influence under which you were favored to labor amongst us. It is that, we do believe, which has separated you from the manner, maxims, and customs of the world, and sealed your discipleship with love to the brethren, shod your feet with the preparation of the Gos-

pel of peace, and, in the Lord's hand, enabled yo promulgate the glad tidings to the nations.

It is not that we have already attained to the s standing in the truth, but felt to encourage yo steadfast perseverance therein, feeling in our s degree of experience to encourage you.

In love, your friend,

SARAH DEA

From John Murray, Jun., to Joseph Tallcot.

NEW YORK, 11*th Mo.* 11, 181

DEAR FRIEND: In answer to thy letter of the 1 instant, I may inform thee that, agreeable to thy quest, I sent two copies of the Discipline, toget with several of the treatises respecting spirituous quors, and a number of other pamphlets on div subjects, to Samuel Wood's, in order to be put with other books, which I suppose he was packi up to send thee. And now, in conformity with t further request, I have concluded to forward to Tr (where thou intimated thyself and wife expected be in three or four weeks from the date of thy lett a number of books for distribution, a list of whic propose adding at the bottom of this letter. I ho they will arrive in season, before you leave Tr The right application and circulation of suitab books, calculated to promote the cause of piety a virtue, and to disseminate a knowledge of our re gious principles is, perhaps, at times as successful promoting the good work as preaching, or any oth medium for propagating the truths of the gosp

Be that as it may, we are persuaded it is amongst the means whereby help is afforded, the understanding opened, and the heart softened and rendered susceptible of religious impressions.

Our stock of books at present is much reduced, but the Meeting for Sufferings is about replenishing them, so that I am in hopes we shall have a supply in some measure adequate to the demand for them.

As to my situation, I have nothing to boast of but infirmities, not merely those of the body—for I think least of them—but I allude chiefly to those of an intellectual nature; for, although I have had to pass through some severe bodily conflicts, yet they are not to be compared with the mental conflicts of the mind under close exercise, when brought to view itself as passing through the dispensation of condemnation, and, as it were, engulfed in the valley and shadow of death. But thanksgiving and praise be ascribed to the Lord Jehovah, in that he has been graciously pleased to cause a ray of his divine radiance to shine on my benighted tabernacle, and at times so illuminate my understanding as to enable me to behold, with an eye of faith, that adorable Savior who is rich in mercy toward the workmanship of his holy hand. I humbly trust that my trials and afflictions have had a tendency to excite in me an increase of concern and solicitude, not only for my own preservation and progress in the way and work of salvation, but also to stand resigned to the pointings of best wisdom, touching any religious service which may be required at my hands.

To be devoted in body, soul, and spirit, to the promotion of the cause of truth and righteousness on the earth, seems to be aiming at the perfection of the Christian dispensation; it is, however, no more than appears to be consonant with the example and precepts of our blessed Lord and Savior; and as we profess to be his followers, are we not enjoined to walk in the path of dedication, and the obedience of faith, to yield an unreserved submission to all the requisitions which the law of the spirit of life in Christ Jesus calls for at our hands? This is close doctrine, and I acknowledge is much easier described on paper or preached from the gallery, than realized by practice, or enforced by example.

I hope, my dear friends, this will find you in health, not merely temporally so, but spiritually. I wish you may be strengthened and encouraged in the work and service of your day. In an especial manner I feel solicitous that thy dear Sarah may never be in the situation of Lot's wife, but having taken hold of the plow I hope she will be enabled and encouraged to press forward, having an eye to the recompense of reward. I think I can dip a little into her feelings and exercises, being, I apprehend, not altogether a stranger to similar conflicts and seasons of trial and bereavement. It is the end that crowns all, and I am persuaded that you have long had your faces turned toward Zion, and at times favored to find Jerusalem a quiet habitation. May we not faint or grow weary; help is laid on one who is able and mighty to save, and that to the very uttermost, all those who put their trust in him. Seeing, then, that

there are so many gracious promises, let us be animated in our respective vocations, endeavoring to fill up with dignity and propriety the allotted remaining portion of our time, that so when we may be called to render an account of our stewardship, it may be with joy, and not with sorrow.

I found great relief from my excursion to the sea shore, and bathing in the surf; for, although I am still lame and obliged to use crutches, yet I am greatly relieved from pain. I sleep much better, and am, on the whole, very comfortable, compared with my situation in the early part of the time; indeed, I have great cause to be thankful for the many privileges and favors I enjoy; they call for gratitude, and I wish duly to appreciate them.

It is possible you may not have heard that the proposition of Friends in the state of Ohio to hold a Yearly Meeting has been acceded to by the Yearly Meeting of Baltimore, and is to be opened at Short Creek.

When you return home, please to present my wife's and self's love to William S. Burling and wife, Humphrey Howland and his wife. We have not lately heard from Caleb McCumber, but presume he is still at the south.

My C. M. and daughter join me in love to thyself and wife. I should be glad to be remembered to the poor young man who met with the accident in raising your meeting-house, and who was here about one year ago. Thy affectionate friend,

JOHN MURRAY, Jun.

From Joseph Tallcot to Phebe Field, at Scipio.

NORTHAMPTON, 12*th Mo.* 25, 1812.

DEAR SISTER: Robert Underhill left us at Milton last Second-day evening. We were at meeting there next day. On Fourth-day we attended the Monthly Meeting at Galway, when Moses met us after meeting. Yesterday we were at Providence; to-day is to be a meeting at this place, and to-morrow at Mayfield; and expect to return to Galway meeting on First-day. Robert's company is grateful to us, but he thinks of leaving us soon, and being at Troy the last of next week.

If way had opened for it, we should have been pleased to have met with thee again in the north country; but as thou hast felt a release from this field of labor for this time, we are well satisfied with thy going to Scipio. We have been thoughtful about the welfare of our friends and the good cause in the west country, where thou hast labored much, and we desire that if it be the will of the great Master, that thou may be renewedly qualified to labor successfully for their further advancement, and be strengthened to divide the word aright. Dear sister, do not too much confine thy attention to things or objects that will pass away; but as thou hast a minute from thy friends which will tolerate thy going out to see thy brethren, and have some meetings, we want thee to be encouraged to attend on thy gift, and if thou feels inclined to go out to Farmington, De Ruyter, Homer, Auburn, or elsewhere, no doubt Friends of Scipio

will cheerfully open the way for it. As there are a number of tender people at Homer, I hope thou wilt see it right to go there and have some meetings, if way opens, as it is doubtless useful to the people to have our meetings at times amongst them, yet of late I have been much confirmed in the sentiment that the most good we can do to other societies is to improve our own. And in the course of the present visit, we have felt deeply concerned for the advancement of Friends in the education of our youth, and in the progress in the life and virtue of pure religion in our own society.

And while we have been laboring according to the ability received, we have often remembered our precious friends at home, particularly our own, and thy dear children, for whose well-being many secret aspirations ascend to the Preserver of men. May thou, our endeared sister, seek after right qualification, and experience an enlargement of ability to discharge the trust of a mother in Israel, encouraging the good in such a manner as not to strengthen the evil.

We have found in this country a short account of our dear aged friend, Mary Griffin, lately deceased, which seemed so interesting and instructive, that we thought it would be acceptable to thee, as follows:

"In her conduct and conversation she was exemplary, cheerful but not light, tender and affectionate to all, without respect of persons; all shared in her notice and love, not excepting the libertine or refractory. All loved her company, and their minds were open to receive instruction from her, and she was engaged to cherish and promote the good in all, yet her

prudence and gravity forbade the attention being too much drawn to the instrument. In meetings, the silent travail and exercise of her spirit had a solemnizing influence, tending to excite similar engagement in others.

"Silent worship being the most sublime part of our religious performances, how important it is not to interrupt the silent travail, or conclude our meetings before experienced minds have time to dig to the spring of life in themselves, and witness the gradual arising thereof as high as the great Feeder and Waterer of his people designs. This she had a deep sense of, and her public appearances in the meeting to which she belonged were not generally lengthy, nor very frequent, sitting generally in silence, when other ministers from abroad were present, preferring others to herself, speaking lightly of none, and very tender toward the young or inexperienced; careful not to stir up or awake her beloved until he pleased, nor rise above or go beyond the pure leadings of truth. Her language was correct and copious, well adapted to her subject. Her matter was plain to be understood by all, not unnecessarily branching out into words, but kept to the life and marrow of things, tending to center the minds of hearers in the fear and love of God.

"In meetings for discipline she was exemplary and useful; being endowed with a clear understanding and sound judgment; her remarks and observations were modest, concise, and perfect, tending to promote and preserve solemnity, and left opportunity for the younger sisters to exercise their talents, and

frequently encouraged them in an affectionate manner to faithfulness therein.

"When near one hundred years old, her natural faculties being much abated, so that she did not at all times recognize her near relatives and friends, she frequently appeared in public testimony and supplication, in a powerful and affecting manner, and divers times expressed that she felt an increase of concern for the prosperity of truth, and a desire that she might be favored to hold out to the end; and it was believed there was a growth of the inner or spiritual man at that advanced period of life. Her last expressions to her friends were, 'Fear God above all things, and keep up your religious meetings.' She departed this life at Oswego, in Dutchess county, state of New York, aged a little more than one hundred years, being gathered home as a shock of corn fully ripe."

We should be glad to have thee go to our house once in a while, and sympathize with our lonesome son D. and give such advice as may occur to thee as proper. We also consider our son R. as in a lonely situation, his company mostly not Friends; please encourage him to get often amongst his friends, and particularly at meetings.

We conclude with the expressions of endeared love to thee, Humphrey and Sarah, our sons, and all inquiring friends, and shall be glad to receive a letter from thee, directed to the care of Joseph Brintnall, Troy.

JOSEPH AND SARAH TALLCOT.

In the society of Friends in the state of New York, at about this period of time, there was a little band of Christian philanthropists, in whom, by their works, we recognize that self-sacrificing spirit which ever marks the sincere and devoted followers of Him who went about doing good. Amongst these and others of congenial character, Joseph Tallcot was a fellow-laborer, coöperating with them, and devoting his time, talents, and means in his allotted portion of the service and labor of the day.

From John Murray, Jun., to Joseph Tallcot.

NEW YORK, 3*d Mo.* 31, 1813.

DEAR FRIEND: It affords me pleasure to acknowledge the receipt of thy acceptable letter, written when thou and thy wife were from home last winter. I also forward some little tracts for thee to circulate; they are on subject of war and the intemperate use of ardent spirits; two evils of great magnitude, and both in a greater or less degree subversive of the welfare and happiness of man. Thy disposition to promote the cause of benevolence, and activity in spreading tracts calculated to awaken the minds and reform the morals of the people is so well established that I make no apology for enlarging thy sphere of labor therein.

Should thou find these likely to be useful, a further supply may be desirable, of which please inform me. Perhaps thyself or wife, or both of you, may be at our Yearly Meeting; if so, thou can take back with thee an additional quantity. It seems to be a

favorable time to circulate suitable tracts on the subject of war. Many minds are becoming uneasy, not merely on account of the sufferings and distress already felt in many places, and the anticipation of more grievous calamities impending, should the war continue, but from a conviction of the wickedness and inconsistency of it with the example and precepts of our Savior. Now, if we can be instrumental in promoting the peaceable kingdom of the Messiah by opening the understanding and strengthening such individuals as already begin to see, and exciting in others an inquiry into the subject, we are, doubtless, advancing the precious testimony, whether it be by preaching, or by diffusing the principles by the distribution of judicious tracts.

The prevalence of the use of ardent spirits is a subject with which some of our minds feel deeply impressed; so much so, that it was thought the circulation of some pieces relative thereto might be profitably undertaken, with the hope of its proving in some degree an antidote to the poison; with this view a selection has been made of two pamphlets, with an introduction and extract from Doctor Rush, fifty copies of which I herewith forward for thee to distribute.

Although I have passed this winter, not without some painful bodily conflicts, attended with one serious attack of something like pleurisy, yet I have cause to be thankful that I am still spared a little longer, though it may be very doubtful whether I may gain anything by it, for still there is so much dross and tin about me that I am frequently ready

to conclude that I shall never witness of being cleansed from all filthiness of flesh and spirit; and yet it is a state very desirable, as without it we have no right to expect we shall. be enabled to perfect holiness in the fear of the Lord.

My C. M. and daughter unite with me very cordially in love to thyself and dear Sarah; remember me to H. H. and his wife. I am glad to hear that he derived great benefit from his visit to the springs. Some of my friends advise me to go there, particularly to Saratoga, as being stronger and more efficacious. I am thy affectionate friend,

JOHN MURRAY, Jun.

From Joseph Tallcot to Abraham I. Underhill.

SCIPIO, *5th Mo.* 7, 1813.

DEAR FRIEND: Thy interesting company and conversation I missed of last winter, by my absence from home. It would have been gratifying to me to have conversed with thee relative to several matters which must now be deferred until we have another visit from thee, which I hope we shall be favored with ere long, and that thy Rebecca and Edward will be thy company.

I have heard several friends intimate some doubts of the propriety of small children reading the Scriptures. I wish thee to let me know the sentiment of sensible Friends on that subject; indeed, I wish the sense of the Yearly Meeting in its favor might be had, and communicated to its members.

It is an eventful day. I have felt a good deal in-

terested about our approaching Yearly Meeting. The influence is pretty much confined to the two lower Quarters. Where are the men of talents and influence in the other Quarters? Our men of talents are generally appointed to essay epistles; will it not require a care that the sympathy, attention, and concern which is needed in the remote Quarters, be not turned out of the right channel and directed toward other vineyards? How many youth dost thou suppose there are, who are a good deal remote from the contaminating influence of commercial intercourse, whose civil and religious improvement might be promoted by the attention of the Yearly Meeting, and is it not probable that the labor of the society would prove most successful in the interior parts of the country?

I should be glad to have thee give me a particular detail of the movements of our good friends of the Yearly Meeting.

I told E. H. that I thought there needed another wheel in the machine, in order to carry on the business of education in our Yearly Meeting properly.

Please give me thy ideas of something like the following plan, viz: Each Quarterly Meeting to appoint a committee of suitable Friends to visit all the schools once a year, to encourage a right and uniform order, attend some of the Monthly and Preparative Meetings, and meet and confer with their committees, and if, in some places, there should be a deficiency of books or other necessaries, and the parents not able to procure them, to devise means for their relief, and report to the Quarters seasonably to reach

the Yearly Meeting; the Yearly Meeting to appoint a committee to visit the Quarters and confer with their committee, and engage Friends in a well-directed pursuit of the great and important object. Be careful not to undertake too much, but keep the schools up in a small way. An increased religious concern on the subject is what is wanting, and this must be attained by a gradual growth.

I bid thee affectionately farewell. My wife and daughters cordially join me in the expression of love to thee and thy Rebecca.

JOSEPH TALLCOT.

From Joseph Tallcot to Phebe Field.

SCIPIO, *7th Mo.* 11, 1813.

DEAR SISTER: Last evening we returned home from our Quarterly Meeting in company with Asa and Ruth Potter. The roads were very bad from excessive rains, and we had a fatiguing ride.

I have had many poor feelings since I saw thee, but my school has served to amuse and pass away the time, I hope usefully, and, as far as I know, is satisfactory to the employers. The latter part of the time there have been in attendance nearly forty scholars.

I am pleased with the men's and women's Yearly Meeting extracts on the subject of schools. They will probably prove encouraging to Friends to persevere in the concern, although it is rather a trying time in some neighborhoods, by reason of movements toward dividing the towns into school districts, in or-

der to receive the benefit of the school fund, and I don't know but it will break up some of our schools.

We received, last evening, thy acceptable letter of the 24th ult. Also one one from A. I. Underhill of a few days' later date, and also one from John Hull, dated at Hudson, informing us that Daniel Heaviland was about to leave for our country and Ohio. James Hyatt accompanies him as far as Scipio, where they propose my enlisting as his companion for the residue of the journey.

We perceive that you still talk of moving to this country. Such an event would probably add to our temporal felicity, although we dare not make much dependence on things which are so liable to disappoint us as all sublunary ones are.

We observe with concern the account of thy poor health and depression of spirits. I wish we could contribute to thy comfort or cheerfulness. It is right for us, when our friends are uncomfortable, to wish to help them; but I observe thy dependence is where it ought to be—on something superior to created things. He that has heard thy cry, and plucked thy feet out of the mire and clay, and put a new song into thy mouth in the days of thy youth, is, I assuredly believe, still disposed to do thee good. May He, if consistent with his will, strengthen thy feeble tabernacle, and from time to time touch thy lips with a live coal from the altar, so that thou mayest be renewedly animated and qualified to plead His cause.

It is to me a gloomy season; nearly or quite all the time since thou left us we have had frequent and heavy rains, so that the ground has been covered

with water like early in the spring, and it has been difficult to plow or hoe our corn. It is said that so wet a season was never known here before.

In many places in this country there is a scarcity of bread. Wheat is selling from twelve to fourteen shillings per bushel, and corn from eight to nine shillings. This makes it trying for poor people. The sound of war has also been near us. Friends of Junius told us that when the village of Sodus was burned by the English, the alarm reached there.

7TH Mo. 14.—Daniel Heaviland and James Hyatt reached our house last evening, and Dorcas Gardner and Elizabeth Mitchell, with Edward Wing, their driver, who went to James Whippo's. They have visited most of the meetings west of the Hudson, and the women Friends visited the families at Butternuts, and Daniel Heaviland those at De Ruyter. I am informed that the woman Friends go no further west, but intend returning to Easton, and from thence to Vermont.

To-morrow will be our Monthly Meeting, and it may be that we may be favored with showers; but sometimes when there has been a long drouth the earth becomes so hard that the rain mostly runs off. I have dropped my school for this day, in order to wait on my friends. Perhaps I may spend a few days with D. Heaviland, if he concludes to visit Friends in our parts. The money collected by thee has been very useful in paying for our school-house.

My wife and daughter join me in love to you all.

Farewell.

JOSEPH TALLCOT.

From James Mott to Joseph Tallcot.

NEW HARTFORD, 10*th Mo.* 17, 1813.

DEAR FRIEND: What a strengthening as well as uniting tendency it has to meet with those whose desire for promoting the good cause, and whose views of the means most likely to promote it, correspond with our own. Thy unfinished letter was truly very cordial to my feelings, fully corresponding with my prospects on the subjects touched upon.

Gospel ministry, and the right education of our precious youth, are objects of the greatest magnitude, both as they affect our society and the world at large. Pure, unmixed gospel ministry is certainly an inestimable favor to mankind,—and would that I could say all ours was such. Will it be safe to affirm that the greater part is pure? The well-meant disposition to be doing good I fear operates strongly on too many, so that the quiet, resigned state of mind that sincerely adopts the language, "not my will but thine be done," is not sufficiently experienced, so as to wait the clear openings of right ministry; and, therefore, as thou observest, there is a moving too lightly and superficially. The effect of this kind of preaching, compared with that which is pure, may bear somewhat the comparison of John's baptism to that of Christ's. I am not disposed to place this defect of the ministry all upon the shoulders of those who are termed little preachers, but to divide it between them and our one and two hour preachers.

And this same well-meant desire of doing good, with a love for the people, it is to be feared, has in-

duced some to go abroad in the ministry. How necessary that active members, who undertake to judge of such visits, are not themselves influenced by a degree of the same unsanctified desire of doing good, and thereby sanction such a superficial ministry.

I concur with thee in believing that a loss is sometimes sustained by Friends too soon closing a meeting after a suitable communication, for fear of unnecessary addition being made. It is no small attainment, I conceive, to always decide on the right time to close meetings.

The views of those who care for the ministry should be well agreed in what should be encouraged, and what not; for while one puts the stamp of sterling, and another of base alloy, on the same thing, a remedy will not easily be found.

The like difficulty attends the habitual kind of singing tone which accompanies the ministry of even some of our worthies, as some Friends consider it as adding dignity and weight to ministry, and as being the effect of divine influence; while others view it as almost laying waste the service of some. It was asked, after a meeting lately, by a young person who had never before attended our meetings, "why our ministers preached and sung at the same time." But many of us become habituated to it, and are scarcely sensible of it, while strangers know not how to account for it. And is there not sometimes too much time spent in apologies, preface, and introductory remarks, by some ministers, which may tend to beget impatience in the hearers? There is another error which we have advices against, but yet has become

habitual with some preachers: endeavoring to press on the audience a belief that their communications are divinely sanctioned—an error of no small consequence in my view; for how often after something of this kind has been asserted by a preacher, do we sorrowfully hear, before the sermon ends, that which we have no reason to suppose the divine spirit ever dictated.

But while I see and deplore these defects in the ministry, and the want of right qualification in too many so usefully to step forward to remedy them as is desirable, let me lay my hand upon my mouth, and forbear censuring others, while I am sensible that I have such ample cause humbly to acknowledge that the want of that perfect resignation of my will to the divine will, and greater devotedness to the precious cause of truth and righteousness, has disqualified me for that usefulness in society and the world, which otherwise might have been experienced. Yet amidst regret for my past falling short, and the present sense that age is impairing my mental as well as bodily faculties, together with impressions of the low state of things amongst us in some respects, it is a consolation to find that my desire for the welfare and prosperity of society and the good of mankind generally, does not lessen by a diminution of mental powers; nor does the hope fail that some, and I trust not a few, will, through an implicit surrender to the monitions of divine grace, become shining examples and ornaments to society and in the world. Was this the case now with all of us, how would the people flock to us? The rectitude of our principles are

acknowledged by many who, by observing a want of conduct corresponding with them, are kept aloof from us.

With respect to what thou mentions respecting schools and the want of books in some places, I may just say, that as to the latter, it is much to be regretted that either schools or families should lack a proper supply, while the society is furnished with such ample means to remedy it; and I am fully in sentiment with thee, that, considering the situation of some remote meetings, the straightened circumstances of many of their members, together with abundant traveling to get to meetings, and attend to necessary appointments, that it is not only right, but incumbent, on the Yearly Meeting to furnish a supply, both to schools and families so circumstanced. And did those who have abundance of this world's treasure feel sufficiently for their indigent brethren, and were enough sensible of the importance of a guarded education of our youth, many of their voices would sanction such a proposal, and their purses be opened in liberal contributions. But notwithstanding it is to be feared there is a want of fellow-feeling for the poor, yet I am comforted in believing there is an encouraging revival of concern for the more guarded education of our children than has hitherto been the case with us. And this hope induces me to look for a generous addition to the permanent funds of Nine Partners boarding-school.

But while we are endeavoring to promote schools and supply them with suitable books, I hope the concern and endeavor to procure religious as well as

otherwise qualified teachers, will keep pace therewith; for, indeed, I fear there has been a lack in this important part of education, not only in small schools, but in our boarding-school also. The religious improvement of children is the most important object of education, and to have teachers qualified to impress their young minds with right ideas, both of religion and morals, is of great importance. And while these claim the prior attention of teachers, the storing their minds with useful knowledge of men and things will not be obstructed by it; and I am willing to own, that a proper degree of what some call the world's polish, or, in other words, a remove from that rusticity that the children of some Friends manifest, is not incompatible with a religious character.

If my remarks have been too free in this letter regarding the ministry or select members, or any other subject, please to correct me.

Thy assured friend,

JAMES MOTT.

From John Murray, Jun., to Joseph Tallcot.

NEW YORK, 1*st Mo.* 26, 1814.

ESTEEMED FRIEND: Thy letter of the 23d ult. was delivered to me by Joseph Ridgway.

Although the desolating effects of war may not have reached Scipio, yet from the accounts we have received respecting the sufferings of the frontier inhabitants, every feeling heart cannot but be pained, and a disposition excited in every benevolent breast

to contribute toward alleviating their distresses. It is a duty which, as Christians and philanthropists, we owe to each other. We know not how soon, from some cause or other, we may be involved in equal if not greater calamities. Oh, the sorrowful effects of war! Surely it is to be dreaded, and to be deplored by all good men.

We have many calls on our feelings and liberality here; amongst the rest, the great fire of Portsmouth, in New England, and several of late in this city, together with the wants and claims of our citizens many ways, render the calls on our humanity and generosity loud and numerous. I hope the wealthy and those in eligible circumstances will be renewedly made sensible that they are only stewards, and that one step toward laying a good foundation against the time to come, is to be rich in faith and good works.

I believe the last accounts from our friend Stephen Grellet were dated in France. He appeared to enjoy good health, and, as usual, exercised in promoting the good work unto which he is called. He expected to go to Italy, and return through Switzerland and Germany; but when he may finish his labors on the continent is very uncertain, as the field may be more or less extensive, as his mind may feel impressed and the way open therefor.

Our friend David Sands has been some weeks in this city, engaged in visiting the families of Friends of this Monthly Meeting; and, although feeble in body, his mind appears renewedly alive to the pure life of religion, and acceptably exercised in the pre-

cious gift, so as to display the efficacy of the divine word in the power and demonstration of the spirit; and thus it may be said of him, he is green in old age, waiting the consolation of Israel.

I am still a cripple, and at times afflicted with pain, but I dare not repine, lest I should offend and counteract the operation of that power which doth not willingly grieve or afflict the children of men. If, happily, our trials and afflictions become sanctified to us, they answer the end for which they are sent, and therefore should be endured with patience and resignation.

In addition to the calamities of war, the sorrowful effects resulting from the excessive use of ardent spirits, and the increase of distilleries by converting the precious fruits of the earth into a beverage so injurious to mankind, is a subject of deep concern, and greatly to be lamented. The distribution of suitable tracts relative to both these great evils, may have a tendency to enlighten the understandings of some, and perhaps arrest the career of others. It is the duty of every philanthropist to use his endeavors, both by precept and example, to promote a reformation in evils of such great magnitude.

From a persuasion that our correspondence has been attended with mutual satisfaction, and I hope not without some instruction, I feel solicitous that we may continue to converse with each other in this way. My C. M. joins me in love to thyself and wife.

I am, as usual, thy affectionate friend,

JOHN MURRAY, Jun.

The following is without date, but supposed to be in the year 1815:

To the next Meeting to be held at Poplar Ridge on the subject of instituting a Peace Society.

DEAR FRIENDS AND NEIGHBORS: I am again deprived of the privilege of meeting with you, but desire to express my satisfaction with your deliberate and judicious movements; and should you deem it most prudent still to delay the full organization of a Peace Society, it should be no discouragement, as meeting by adjournments may seem to keep the subject alive until way opens with clearness to move forward, and the more unanimously the better.

As to the "Friend of Peace," for which we have been subscribing, I am sorry to state that owing to the printer's absence on a journey when our orders arrived, the printing was delayed. But I learn that they are now completed and forwarded to Albany, and Thomas Beals has sent for them, and they will probably reach Canandaigua about the middle of this month, when I will procure them.

In the course of my journey to New York I distributed a large number of the addresses amongst the several societies as I passed along, and they appeared to be favorably received.

Your friend,

JOSEPH TALLCOT.

In the year 1815 he succeeded in establishing a boarding-school for girls in the village of Aurora,

and Asa Potter and wife undertook the superintendence of it. It was continued for several years, under the care of Friends. Like most benevolent undertakings, it had to encounter opposition from some, and lukewarm support from others. Some of the following letters allude to the subject.

JUNIUS, 11*th* *Mo.* 20, 1815.

DEAR FRIEND: Since Quarterly Meeting I have often thought of thyself and wife, and of Asa and Ruth Potter, believing you meet with some discouragement in regard to the school, and that the number of your sympathizing friends are not large, and that many may find fault, or silently look on and do nothing to help. I felt willing to express my approbation of your undertaking, and to tenderly sympathize with you, and with dear Ruth as much as any of you. If you have a large burden to carry, try so to carry it as to have it set as easy as may be.

I have expected that if the school is properly conducted, and its management adapted to the state of Friends in this country, keeping low and small, and following your own judgment as to what is right, that the school will rise over opposition, and be patronized and supported by those who now raise objections. I am fully satisfied such an institution is exceedingly wanted. There are many precious children who may be benefited by it. I am a friend to education, yet there are some influential Friends to whom I think it not profitable to say much at present, and in order to help the feelings of these, I hope you will keep low

and simple; try to do as well as you can, and be of good cheer. I am your sympathizing friend,

CALEB MCCUMBER.

PHILADELPHIA, 12*th Mo.* 30, 1815.

MY DEAR FRIEND: I am exceedingly pleased that you have opened your proposed school, though not exactly on the plan I should have chosen, for I can see but little a Quarterly Meeting's committee can do for you, except in the strength and encouragement derived from the visits of concerned Friends, all of which might have been had without appointment; you have, however, my best wishes for your complete success in the engagement. I have selected some maps which I intend to present to your school, and which will be sent to Samuel Wood, when our river will admit a vessel to pass; they are such as are of little use to me, and may be of some benefit to you. Asa Potter and wife are suitable superintendents. Please give my love to them. A little of the everlasting patience is a great help to school teachers, superintendents, and committee-men; they should also have good memories, and not forget that they were once children. Very few rules or positive commands are generally found in well-ordered families or good schools.

I am friendly to boarding-schools, but do not wish to see large ones multiplied in our country; several small ones in different parts of the country would be much better.

From thy sincere and very affectionate friend,

E. K.

From Tripp Mosher.

WASHINGTON, 2*d Mo.* 7, 1816.

BELOVED FRIEND: I received thy very acceptable letter, and the contents were truly animating, and afforded satisfaction to a number of our old acquaintance who had the perusal of it. Although my stock is small, yet I thought I felt most easy to acknowledge thy kindness in thus remembering us. I believe the children of one Father often remember each other, although far separated as to the outward tabernacle.

I have endeavored to comply with thy request respecting the school rules, though the time is somewhat elapsed; not having a suitable conveyance, and much bodily indisposition also has delayed it. I am now favored with usual health, and the great school family are about as usual.

Isaac Thorne has gone to Canada; he expects to attend the Half Year's Meeting at West Lake, and return through your country. We have got along with the school admirably well in his absence; his Anna seems to be endued with a double portion of that spirit which can direct in the right way.

It is now the time of our Quarterly Meeting. We have no strangers in attendance except John Hallock, from Egg Harbor, who has paid a general visit to the meetings hereaway, I believe to good satisfaction. Alexander Young proposes to visit Canaan, and desires my company, and we expect to proceed

over the mountain this afternoon, as notice has been given of a meeting there.

In love to thyself, wife, and daughters, I conclude.

To JOSEPH TALLCOT. TRIPP MOSHER.

From Seth Smith, a Presbyterian minister at Northville, to Joseph Tallcot.

GENOA, *July 24th*, 1816.

DEAR SIR: I have perused the pamphlets which you had the goodness to send me, and return them to your son.

It is with heartfelt satisfaction I have thereby been informed of the exertions which are making in our country for the total abolition of the unchristian and inhuman custom of war. The custom is undoubtedly hostile to the precepts of the Prince of Peace, and to the spirit of his religion.

I believe the time is approaching when the principles advocated by the writer of these pamphlets will prevail, and when the nations "will learn war no more." All suitable attempts to hasten that period will receive my cordial approbation and support.

Respectfully yours,

SETH SMITH.

From Joseph Tallcot to Abraham I. Underhill.

NINE PARTNERS, 11*th Mo.* 14, 1816.

DEAR FRIEND: As Friends in your part of the Yearly Meeting contemplate a change in the mode of raising money for building meeting-houses, and

thou being well acquainted with not only their situation and feelings, but also in degree with the circumstances of Friends in the western parts of the Yearly Meeting, where the proposed new arrangement will operate rather severely, I feel inclined to solicit thy attention to the subject, so far as that Friends in your quarter may realize our situation before they go forward with the proposal; and I hope if it does go forward that Friends will be so wise in their movements as to satisfy their distant brethren that it does not originate in a want of sympathy with that part of society in their infantile and feeble state. The burdens of society are heavy in a new country; committees have to travel many long journeys to visit requesters, offenders, and little meetings, and to look up those who move and settle in remote situations. Near twenty members have not long since been admitted at Cowniskey, about one hundred miles from Monthly Meeting, and a Preparative Meeting and a meeting for worship allowed them under the care of a committee whose duty requires them to attend very often. Several other distant meetings are under the care of committees. Some Friends of De Ruyter have lately been to Holland Purchase, two hundred miles, on an appointment of the Quarterly Meeting, and we have to travel from two hundred and fifty to four hundred and fifty miles to attend our Yearly Meetings.

Would it not be right for the meeting to appoint a large committee, so that there might be a solid, free opportunity to consider subjects, compare prospects, and feel after truth to direct.

In a school which I have been acquainted with, the teachers were advised to give particular, kind attention to the most uncultivated and unmanageable scholars, they being the most in need of sympathy. The effect was pleasing and satisfactory. The idea will, I think, admit of being applied to society. Any movement that would be likely to be inferred as a want of sympathy might do hurt.

We are this day embarking for home, and in haste add our love to you all.

JOSEPH TALLCOT.

The following incident, which occurred about this time, may be worth noticing, as it will serve to show the liberality of his feelings toward other religious societies, and his desire for the extension of Christianity under other names, although he was strongly attached to the society of which he was a member.

Being on a journey through a neighboring county, he observed a meeting-house, which, after having been nearly completed, was suffered to remain in an unfinished state until it began to decay. Meeting a person in the road who appeared to be a resident there, he inquired the cause, and was informed it was want of the necessary funds. He handed him a dollar, remarking that he was a perfect stranger, but wished to contribute his mite toward a fund for finishing the house. Passing that way again, after one or two years, he was gratified to see the house completed, and to learn that his little donation had given the impulse, and that now a large congregation regularly assembled there for religious worship.

Joseph Tallcot was an early advocate of the cause of temperance, and it is believed that his labors greatly promoted the extension of correct views, which led to some of the first movements in the temperance cause in western New York. In endeavoring to promote this cause, he delivered, in the year 1816, an address before the Presbyterian Synod, convened at Geneva, which appeared to make a deep impression on its members, many of whom, no doubt, carried home to their several societies, widely scattered over that part of the state of New York, new and improved views, which gave a stimulus to the reformation which followed.

The following account of that transaction was written by him, and published by request in the Philadelphia "Friend," in the year 1833:

PHILADELPHIA, *6th Mo.* 14, 1833.

IT will be remembered that the summer of 1816 was an unusually cold season, which cut the crops of Indian corn short, so that there was a scarcity of grain in many places the following winter. At the same time the distilleries were kept in operation, while the poor and the destitute found it difficult to procure what bread-stuff they needed for their families. The circumstance affected my feelings not a little, and induced me to write an address to the sober and influential part of the community, in which I invited them to a serious consideration of the melancholy circumstance, and the evils and calamitous consequences of intemperance. I insisted that nothing short of the example of that part of society which

gives habits to the world, in abstaining altogether from the use of ardent spirits, except for medical purposes, would correct this alarming evil. I had no plan in view for giving publicity to my communication. I read it to some individuals, as opportunities occurred. I soon learned, however, that a Synod of the Presbyterian clergymen was shortly to be held at Geneva, N. Y., about twenty-five miles distant from my home. It presently occurred to me that a body of the sober and influential men would be there collected, and were I to attend, perhaps I might have a favorable opportunity of promoting my design. After a time of close consideration I made up my mind to make the attempt, and accordingly commenced the journey, intending to enlist the company, and did, of a friend, nine miles on the road. When arriving at his house I found him so peculiarly circumstanced as to render it impracticable for him to leave home. I was then brought into a strait. To go on alone, to introduce myself to a body of strangers under such novel circumstances, seemed to me more than I should be able to accomplish. After a time of cool but intense reflection, I recollected that I had a friend in the village where the meeting was to be held. This at once dispelled my anxiety, and I pursued my object with alacrity; but my relief was of short duration, for when I arrived at the habitation of my friend, alas! he was absent from home! The ensuing night was a season of less repose than anxious conflict of mind. In the morning I found my way to the house of Henry Axtel, the Presbyterian clergyman of that place. His brethren from the surround-

ing country soon began to come into the village, and call on him for instruction where they might find entertainment amongst their friends. The master of the house appeared very hospitable, inviting them to partake of his brandy, which they did with what would be considered moderation. He turned to me and pleasantly said he supposed it would be useless to invite me to partake, considering my business. I as pleasantly replied that we had been in the same habit, but seeing the evil of it we had abandoned it, and I hoped they would do the same. I was then informed of the hour of their meeting, at which time I met with them. As soon as the Synod was organized, a committee of overtures was called for, which was complied with, and at the close of the sitting I was invited into the committee room with them, when they wished to know what I had to offer. After reading my address to them and answering their questions I withdrew.

At the opening of the next sitting the committee reported that they had examined my address and approved of its being read, which was agreed to by the meeting, and I was permitted to read it myself. As might reasonably be expected from the novelty of the case, it excited intense interest. As soon as I took my seat, a committee was chosen to consider and report what they believed proper to be done in the case. They invited me again into the committee room, and were very free in asking me many questions, and desired me to use entire freedom in making any remarks I wished, as it was a new subject to them, and I could probably suggest a course that

would be proper for them to take. I told them that I had now accomplished what I conceived duty had required, and as they were men of understanding I should feel satisfied to leave them to take their own course. The marks of sympathy and kindness I received of this respectable body, and the accommodating disposition they manifested toward me, in my lonely and peculiar circumstances, I hope ever to remember with gratitude. A few days after returning home, I received a paper embracing my address together with the resolutions of the Synod, fully approving the sentiments contained in the address, and solemnly declaring that from that time they would abandon the use of ardent spirits, except for medical purposes; that they would speak against its common use from the pulpit; that they would seek for and give preference to laborers who would comply with their views on the subject, and use all the influence they had to prevail with others to follow their example.

These documents being copied into other papers, were extensively circulated and read, and the novelty of the circumstances, as well as the merits of the subject, attracted a good deal of notice, and notwithstanding general practice had very much confirmed the habit of using ardent spirits in raising buildings and carrying on farming operations, yet I was informed that during the next summer there was a number of individuals who did abandon the practice. The transactions of the Synod, I understood, were reported to the General Assembly. They are probably embraced in the records of the Synod.

How far they had an agency in promoting the present happy reformation, in relation to the abuse of ardent spirits, I leave to others to judge.

JOSEPH TALLCOT.

The address is taken from the columns of the "Cayuga Chief," as published after his decease, in 1853, with the following introductory remarks :

"JOSEPH TALLCOT.

"THE recent decease of this aged philanthropist brings to our recollection, amongst many other benevolent objects in which he was engaged, his early labors in the cause of temperance, which, it is believed, was one of the first movements of the kind in this state.

"The following address which he presented to the Presbyterian Synod, convened at Geneva, in the year 1816, together with his account of its reception by them, is copied from the columns of the *Friend*, and published about twenty years ago; we believe it will be perused with interest by many of our readers, as being one of the first movements in the cause of temperance."

A serious and affectionate Address to the pious and influential part of the community, in the western parts of the state of New York, relative to ardent spirits.

BEING lately in Connecticut, I was informed that the ruinous effect of ardent spirits had much awakened the attention of the people. Many of the clergy, and others, were engaged in discouraging by

their example, by the circulation of tracts, and by the influence of associations, not only drunkenness, but also the familiar use of that article. As the subject has not obtained so much concern and interest in our western country as in some other places, permit me to invite you to consider whether there is not something farther for us to do.

It commonly answers but little purpose to expostulate with the intemperate; it is to the sober and influential part of the community we must look to promote a reformation. Dr. Rush, and others, suppose that four thousand or more of our citizens are annually sacrificed to *strong drinking!* How numerous the friends and connections of those who suffer and mourn! How many disconsolate widows pining under poverty and want! How many tender infant minds, who promised to be ornaments to their country, are now corrupted, vitiated, and rendered nuisances to society; and all this by means of strong drink! Thousands of the benevolent and humane of different religious denominations, being affected with this great evil, have been induced to contribute as little as possible to it, and to counteract it as far as is in their power. Sometimes by relinquishing their distilleries; some by relinquishing their trade in it; others by declining the use of it in raising their buildings and carrying on their business, and by declining to sell the produce of their farms for the purpose of distillation. Indeed, some have been so scrupulous and tender in their feelings toward their poor weak fellow-men, that they have declined any use of ardent spirits, even for medicine. Dr. Rush says that

many, by using it for medicine, acquire a habit that destroys them. It is now proved by large, long, and solid experience that factories, agriculture, and mechanical business of all kinds, are better carried on without than with spiritous liquors, and that health does not require it. It is also satisfactorily proved that when the benevolent design is carefully explained in a tender, friendly manner to laborers, they will generally be accommodating, and cheerfully coöperate in promoting a reformation. It is farther proved, that those who have abandoned the customary use of ardent spirits, reflect with peculiar satisfaction on this part of their conduct. Why shall we then continue in a needless practice which is productive of such infinite unhappiness? Why will not every humane, feeling mind follow without hesitation the example of those who have tried the experiment with such satisfactory success?

Every distillery and every dealer in spiritous liquors increase its consumption. Are there not too many taverns and retailers of that article? If the public receives an emolument for licenses, does it not lose more by the impoverishment of its members? Instances have been known of store-keepers impoverishing their customers with it, so that they could neither pay their merchant, nor he get a living amongst them.

I do not flatter myself with the prospect of new laws that will produce a reformation until people become interested on the subject. If we had the best laws we could wish, they would be of little use unless people were disposed to put them in practice.

Many useful and respectable men are in the habit of frequent moderate drinking, without materially injuring their health or moral character; but these are the very men who do great injury to the weak; who, if they follow the example of their superiors, and take a little, cannot resist the temptation to more; so thousands go on to ruin for want of example to "touch not, handle not."

What can be more affecting and pathetic than the moans and lamentations of some poor creatures over themselves in their sober hours, when convicted in their minds, and given to see the awful consequence of their doings. But, alas! how powerful is habit! we see but few, very few, reform. What a mark of prudence and wisdom, then, to guard with the utmost caution against acquiring so baneful a habit. Many of these were men of talents—respectable, useful men; they did not intend to be drunkards; they abhorred the idea; the habit insensibly stole on, and fixed its chains. "Were the present race of intemperate persons annihilated from the face of the earth would not our habits make more? It is the habitual and universal drinking of spirits that has made drunkards; and while this habit continues no rational man can expect that intemperance will be rooted out." It is much in the power of the influential men in each neighborhood to render the practice of drinking strong liquors unfashionable and despicable. But if for want of consideration, or for want of resolution and firmness in opposing so pernicious a practice, they continue in it themselves, and even in places of public resort, what can we expect of our young men

and the community at large? Does not even the fate of our republic rest on the example of our influential men? "Vain and visionary are all those theories which promise men liberty and happiness while the first principles of morality cease to be regarded. Moral corruption has destroyed republics of ancient and modern times, till few, if any, are left except our own, and in this the same cause will have the same effects, if not remedied. It is the virtue of the people that must support republics."

It appears that in the year 1810 our consumption of ardent spirits was thirty-three millions of gallons, most of which was of our own manufacturing! Of course many millions of bushels of precious grain, designed for the sustenance of man, was converted into a destructive liquor which destroys men, both body and soul. What a waste, and worse than waste, of the bounties of heaven! How shall I express my grief for those who are now, in a time of scarcity, and while the rod is shaking over our heads, still perverting the bounties of heaven. Good effects have been produced in some places by our pious ministers and others, in reminding individuals, from time to time, in a friendly, Christian manner, of the injury they are doing their fellow-creatures, and that God will reward every man according to his works. Have we not cause to fear that an almighty superintending Providence will withhold the increase of our fields, and visit us with famine, if we continue to abuse and pervert the blessings and bounty of his hand? Can the farmer ask a blessing on his labor when the fruits of his fields, intended for the support of life, are con-

verted into an article of death and a destroyer of morals? Without morals what are all pretensions to religion but a mere delusion? Should we not reflect with humility and reverence on the dealings of Providence with us the season past? Is there not a cause? May we consider the consequence of the persevering impiety and the impenitence of the antedeluvians, and be disposed to follow the example of the Ninevites, by humbling ourselves, and turning away from the evils of our ways. The sin of drunkenness is great in our land; and who is clear of giving it countenance in some way or other?

"Men and brethren, what shall we do?" Is there not something farther to be done? If we cannot effect as much as we wish, let us not despise the day of small things. The two mites were an acceptable offering; every man can be a good example; single grains of sand limit the ocean. We read of martyrs who labored, suffered, and died in support of truth and righteousness. We hear of the extensive, benevolent, and humane exertions of our fellow-citizens of the present day, in promoting the happiness and meliorating the evils of the human family. Shall we of this fertile, favored, western country, sit still and view with comparative indifference the broken walls of Zion? or shall we not rather arise, and while we build every man over against his house, let us *invite* our neigbors to follow our example, and "the Lord our God will prosper us; and those who turn *many* to righteousness shall shine as the stars for ever and ever."

From Joseph Tallcot to Hannah Barnard.

SCIPIO, 3*d Mo.* 17, 1817.

DEAR HANNAH: Thy welcome communication came duly to hand, and I have paid attention to thy request in regard to thy relatives in this country.

I may inform thee that a peace society is established in this country, composed of various religious denominations, and just commencing operations, which, for want of competent funds, will probably be limited, at least for a time.

The evils of intemperance seem more and more to excite the attention of the better part of the community, it being now a time of scarcity for bread, and the distilleries continuing to convert vast quantities of the precious grain designed to feed and strengthen man, into a poisonous liquor which destroys both body and soul.

My feelings have been unusually occupied of late in contemplating the effects of these two mighty destroyers of human happiness—war and intemperance—and have felt willing to contribute the little in my power toward exciting a disposition to examine and realize their desolating and destructive effects in the human family. But amidst my exercises and exertions I have often to recollect, that it is they only whose minds are stayed on the Lord who are kept in perfect peace. This seems to have been the foundation on which our society was reared, and I must say I feel no safety in any other situation.

As I do not, at this time, possess any great flow of matter adapted to epistolary communication, I must

close, with expressing my friendship and good wishes for thee, greatly desiring that the same which was thy morning light may become thy evening song.

My wife joins me in the expression of love to thee and Peter. JOSEPH TALLCOT.

From John Murray, Jun., to Joseph Tallcot.

NEW YORK, *4th Mo.* 9, 1817.

DEAR FRIEND: I have received thy letter of 3d Mo. 18, with one addressed to the New York Peace Society, which I have handed to one of its members, who will present it to the society at their next meeting.

It is gratifying to learn that in the county of Cayuga there are so many peaceable characters not of our family, as to form themselves into an association for the noble purpose of promoting the glorious work which appears to be gaining ground in the earth; a work of no less magnitude than that which the heavenly host alluded to at the birth of Christ, when they sang the anthem of "Glory to God on high, on earth peace and good will to men."

Thou wishes to know what progress we have made in the establishment of a Tract Society, and it is with pleasure I am able to inform thee that the association is formed, and so far organized as to have agreed on a constitution; as, also, a circular letter, together with a tract to begin with. These are directed to be printed, and a committee is appointed to circulate a number of them through our Yearly Meeting, in order to give Friends an opportunity of becoming ac-

quainted with the plan. As soon as we are prepared I shall with pleasure furnish thee with several copies of each of them, that thou may put them in circulation in your quarter.

The work of brother Lindley Murray which thou alludes to, entitled "A Compendium of Religious Faith and Practice, designed for Young Persons of the Society of Friends," is in the press, and I suppose may be ready for delivery by the first of next month. I think it a valuable publication, and calculated to be useful amongst those of other societies.

Thy acceptable letter gave information relative to the sufferings of the Indians. I may inform thee the subject had not escaped the attention of the committee, and some steps have been taken to procure their relief. Two of our friends attending to other business in Albany, had a conversation with the governor on the subject, who assured them the Indians would be cared for, and such relief afforded as would alleviate their sufferings. Poor creatures, they claim our sympathy, and we are bound to promote their comfort and welfare. But how far we may be rendered instrumental in civilizing or christianizing them I am not qualified to say, although I believe we are authorized in believing that the efforts of Friends have improved and bettered their condition.

As Samuel Wood may correspond with thee relative to enlarging his Almanac, another year, I need not say much on the subject. I think it may be made a vehicle for the circulation of sentiments calculated to promote correct thinking.

Thy remarks touching the uniformity of Discipline

accords with my views. It is a subject I have been exercised about for many years, and several times have mentioned it in the Yearly Meeting. My prospect has been long directed toward a convention of deputations from each Yearly Meeting. This body to have no special powers, but to deliberate on the state of the society touching its Discipline, Testimonies and all other matters, not of a local nature merely, and recommend from time to time such alterations, or communicate such observations as may tend not only to the formation of a code uniform in its tenor, but conducive of more consistent practice. In short, many things may come before such an assembly of peculiar interest and importance to the society. My brother L. to whom I had written on the subject, in his reply says: "On a former occasion thou expressed a wish to have my opinion respecting such a meeting of delegates for Friends in America. This meeting of delegates, which should not be small, would probably comprehend many of the most enlightened, judicious, and solid members of the society, and their judgment would be received with respect, and prove influential throughout the society. And I may now observe that I think it promises to be of great utility, though it is not free from all objections. But what important measure, especially if it is new, is so preëminently excellent as to be attended with no difficulties? It would probably be productive of increased harmony, uniformity, and respectability. Perhaps it might be proper for the delegates to meet every two or three years, at Philadelphia, after the Yearly Meeting, unless called together

on special occasions. Their powers, it may be presumed, will be marked out with considerable precision; and some of their determinations on particular points will probably require reference to the different Yearly Meetings for confirmation."

Thus much for my brother, whose sentiments, as well as my own, are very coincident with those of many others in our Yearly Meeting, and also that in Philadelphia; but when we shall bring it about I cannot at present conjecture.

I think I may very sincerely reciprocate the sentiments which thou expresses as to my letters, however undeserved the appellation as to mine; but I do hope we shall continue our correspondence, and through that medium we may promote a mutual gratification, and perhaps what is of more consequence, our improvement, both in a spiritual and temporal point of view. And if while we are thus engaged, we can be also instrumental to advance the cause of piety and virtue, we shall have great reason to rejoice and be encouraged to persevere.

Accept of the united love of myself, wife, and daughter, to thyself and wife, and your children.

I am, affectionately, thy friend,

JOHN MURRAY, Jun.

From the same to the same.

NEW YORK, *4th Mo.* 30, 1817.

ESTEEMED FRIEND: I lately wrote thee a pretty long letter, but having an opportunity by Humphrey Howland, I now send thee some account of the pro-

ceedings of our Tract Society, and a number of copies of the constitution, &c., with the tract for circulation through your Quarterly Meeting, that Friends generally may be acquainted with the subject, and act accordingly, as they may feel disposed.

Our friend David Sands has been in these parts for some time, laboring in word and doctrine. The dear old gentleman seems renewed, both in body and mind, and although infirmities of a mental and corporeal nature may reasonably be expected to attend one whose frame has been exposed as his has been, yet upon the whole he appears remarkably favored.

I have been informed that the subject relative to a similarity of Discipline was considered and discussed by our brethren at their late annual assembly in Philadelphia, which resulted in a conclusion to subjoin to the epistles an intimation relative to the subject.

Although I very much admire the motto which Judge Hale had engraved on the head of his cane, viz, "*Festina lente*," yet we may sometimes err on the ground of fear, and make unnecessary delay. The literal translation of the motto may be "hasten slowly;" or, in other words, on subjects of importance, deliberate, take time, and consider well.

Perhaps thou wilt attend our Yearly Meeting, and take part in its deliberations on that and other subjects, should it, as I trust it will, come under consideration. To me it appears a self-evident proposition, though I know it is no unusual thing for men to differ in sentiment, especially on abstract points; hence, patience and deference to the judgment and feelings

of one another are requisite ingredients in the Christian character; and in the management of a discussion in a large assembly, on subjects of so much importance, "wisdom is profitable to direct."

I am, affectionately, thy friend,

JNO. MURRAY, Jun.

From Joseph Tallcot to Abraham I. Underhill.

SCIPIO, 11*th Mo.* 5, 1817.

RESPECTED FRIEND: I have frequently thought of thy remarks and observations relative to the cares of this life; it having of late been my lot to be overcharged and oppressed with caring for things for the accommodation of the body.

Last Sixth-day afternoon it commenced raining, and continued incessantly for about fifty hours, causing the greatest freshet, I believe, ever known here, sweeping away many bridges and mill-dams.

Four Friends, on a committee of the Quarterly Meeting, are gone to attend the Monthly Meeting at Eden, which was held last Fourth-day. Phebe Field is one of the number; they will probably return in a week or two, soon after which P. F. contemplates embarking on a religious visit to the northern and southern parts of our Yearly Meeting, she having obtained a minute for that purpose. I sincerely wish she may succeed in accomplishing it agreeably to her prospect. It is cordial to my feelings to see my friends occupying their gifts in a right line. I believe the prosperity of the cause of truth and righteousness depends much upon it.

When at thy house we conversed about selling our farm on which we reside. Since then I have tried to be reconciled to my lot, and bear my burdens patiently; but after deliberate consideration we have concluded to advertise our farm for sale. If it sells, I wish to assist my sons some, and buy a small farm somewhere in the neighborhood, leaving the balance, perhaps, in the hands of the purchaser.

The farm is a good and pleasant one, well watered, and proportioned for tillage, grass, and timber; it contains two hundred and eighty-five acres, with a good house with ten rooms well finished; four hundred apple trees, mostly engrafted with a variety of the best kinds of fruit; a variety of other kinds of fruit, and a thrifty grove of locust trees, two barns, and a number of out buildings. Perhaps thou can send me a purchaser. I should much prefer a Friend.

When will thyself and cousin R. favor us with another visit?

Thy affectionate friend and kinsman,

JOSEPH TALLCOT.

From William Allinson to Joseph Tallcot.

BURLINGTON, 12*th* *Mo.* 26, 1817.

DEAR FRIEND, JOSEPH TALLCOT: Thy acceptable leter of 10th Mo. 4th, reached Burlington when I was abroad, which may serve as a reason for thy not having an earlier return.

We are pleased with the enclosed number of the "Friendly Visitant," and think if it is properly con-

ducted it may be usefully circulated amongst Friends; but to this end a judicious selection is of much importance. Every sentiment which is inserted should be well examined; because, when published under the patronage of Friends, they thereby adopt it and become responsible for its correctness.

As I hold the copyright for "Dilwyn's Reflections" at present, I freely give my consent to thy making such extracts therefrom, for insertion in thy work, as will comport with thy views of utility. George Dilwyn's primary object in the publication of his book was a desire to be useful to his fellow-creatures, especially the rising generation; and it is desirable that his hope herein may not be frustrated for want of a proper circulation of the work; and so far from having views of profit, his intention is to apply the profits, if any, to benevolent purposes.

If it appears to thee a door should open for the disposal of a few or many of the books, in your country, and thou wilt let me know it, I can send them to thee.

The daily reading the Scriptures in families appears to be a concern gaining ground and obtaining increased attention in England, and Lindley Murray has lately published a small tract on that subject, which, I think, might, very properly, perhaps, be republished by numbers in thy "Friendly Visitant," with a few suitable observations.

And so your boarding-school is likely to be discontinued! Perhaps you will only let it down to take a better hold of it, if, on the trial made, it has appeared that your foundation stone could be better laid. I

hope you will not be too easily discouraged; and should a religious concern still continue, and light arise to resume it on that ground, wholly amongst yourselves, I trust you will be enabled to meet all the difficulties which may be permitted.

Give my love to thy valued wife and daughters, accepting for thyself a large share, in which message of love my fellow-companions in visiting you, Elizabeth Coleman and sister Margaret, feelingly unite. Though absent in body, we often think and talk of you, and present in mind, we hope at seasons we can adopt the apostolic language, used in thy letter, that we "are filled with your company."

It is truly desirable that by circumspect walking, and a faithful attention to the spirit of truth, we may so live under its influence as often to feel this union and fellowship, which is known and felt by those only who are honestly endeavoring to be found in the discharge of duty to Him who created us for a purpose of his own glory, and has called us with a high and holy calling. That thou and I may ever approve ourselves good stewards of his manifold gifts and mercies, is the desire of

Thy affectionate friend,

WM. ALLINSON.

Mention is made in the foregoing letter of the publication of a periodical by Joseph Tallcot, for the use of children. This was continued for a length of time, and was followed by several others of like nature, mostly designed for the instruction of young children, and having principally in view the early inculcation

of sentiments of piety and virtue, agreeably mingled in their lessons in an attractive, simple manner. The engagement of preparing for the press and the distribution of these occupied much of his time during the remainder of his life. His last work was published a short time before his death, entitled the "Friendly Visitant," containing above five hundred pages, in two volumes, designed for children further advanced, but written with great simplicity and childlike innocence of style.

The following is from Joseph Tallcot to his daughter H., then in New York:

SCIPIO, *5th Mo.* 10, 1818.

MY DEAR H.: After meeting, sister and self went to R's to dine; found them in usual health, except thy niece, who had the whooping cough, but was as sprightly as a lark. She diverted herself in combing her grandfather's head, and repeating her little tales. It reminded me of the prattling of my darling H., when like the opening bud her mental beauties just began to unfold. How interesting and endearing are the broken accents of a darling child! Yes, the recollection is still animating to the aged parent, more especially when the advancing years of childhood are marked with those endearing circumstances which tend rather to increase than to diminish that most tender affection.

Accept, my dear H., the cordial thanks of an affectionate parent for all thy obliging deportment, and thy condescension in some things contrary to thy own inclination. Thou may consider it but a small vir-

tue, but I have no doubt but that thou wilt in due time witness the blessing annexed to those who honor their parents, to rest on thee, as the consequence of cheerful sacrifice.

What a sweet savor has dear Maria Mott left behind her; may a double portion of her amiable spirit rest on the active mind of my precious H.

I fondly anticipate a period, not far distant, when a more sublime and enduring connection will be formed between us than that of consanguinity, even that of participating together in the divine harmony, of which it is said, "It hath not entered into the heart of man to conceive the good things laid up in store for those who love the Lord." This love has no alloy, nor any end, but natural affection is subject to casualty and decay, like all temporal good. May thou, dear child, duly appreciate the manifold favors conferred on thee, and be engaged to cultivate a grateful temper of mind to the giver of all mental and temporal blessings. May the blessing of everlasting preservation rest on thee; may thy increasing stability and lamb-like temper of mind add dignity to thy character, honor and joy to thy endeared parents, and glory to the great name.

My love is to thy dear mother, brother, and his amiable R., and accept a large portion to thyself.

Thy affectionate father,

JOSEPH TALLCOT.

P. S. I was last Fourth-day at Salmon Creek Meeting, after which went with Martha Tupper to see Maggie's daughter, about thy age, who has a long

time been exercised with a painful illness; then went to Hathaway's. They have a daughter about thirteen years old, who is sick and not likely to recover. On Fifth-day I called to see Isaac Bowen, who is very ill, and supposed to be near his end. On Sixth-day visited the little son of Mary Hart, aged about seven, who is very low.

I have received of the agricultural society specimens of three kinds of spring wheat, to plant in the garden, and some beans, all from England. J. T.

From James Mott to Joseph Tallcot.

NEW YORK, *5th Mo.* 30, 1818.

A revival of correspondence, by my much valued friend Joseph Tallcot, is pleasant to me.

The subjects suggested in thine are important in their nature and interesting in their effects. The longer I live the more important does the advantage of right education of children appear to me, both as respects their own happiness and their usefulness in religious and civil society; consequently, the greater my solicitude that proper means may be pursued, both as respects parental concern and care from the cradle to manhood, and the benevolent endeavors used to aid such care and concern by society. Should we have to see and lament so many deviations from rectitude of conduct, were the necessary desire felt, and exertions used, both by parents and society, for training up children in the way they should walk? Indeed, I have sometimes been induced to conclude that if parents felt the right instruction and govern-

ment of their tender offspring to be their primary engagement for them, and were sufficiently desirous to seek for a right qualification to perform their duty herein, and society prompt in doing its duty in providing suitable schools, very few children would swerve, either in principle or practice, from the path of rectitude.

But I believe, and am consoled in the belief, that the subject is increasingly engaging the attention of parents and society, and I trust Friends will generally see and be sensible that a guarded, liberal, religious education is worth infinitely more to their children than large property. Every reform is gradual, and this will doubtless be so; but that it be not retarded, individuals who are embarked in it must not relax their concern or exertions.

To advance this desirable object, it may be hoped that easy access may be had to the purses of some parents, who have with great avidity been endeavoring to fill them, in order to leave their children *rich* and great in the world. How much injury have children sustained from this great error in their parents!

I am glad to hear that Sunday Schools, as they are called, are spreading in different parts of the country. The increase of benevolent exertions to promote these and other schools in this city, is almost beyond calculation; every class of poor, whether white or black, seem to be provided with an opportunity of obtaining school learning, and many of them in a guarded manner. A number of Sunday Schools are open for adults, some of them for people of color, a

number of which are taught by our young male and female Friends; and some of our young men are so engaged in this business as to go regularly to Flatbush, on Long Island, five miles from the city, on foot, to teach a large number of blacks there.

The school undertaken a few years ago in this city by a few females of our society, mostly young women, for teaching gratis such poor girls as did not come under the care of any society, commenced with about six or eight children; and their indefatigable endeavors have been crowned with such success that they have now four schools, containing about six hundred girls, who are taught on the Lancasterian plan by four uncommonly well accomplished females.

I note thy observation respecting your boarding-school, "that it is now full and flourishing, though a less number of the children of Friends than we could wish." Is it best to mix Friends' children with those of other societies in a boarding-school? Is there not danger of their becoming unprofitably attached to some habits and customs which we are endeavoring to guard them against?

I think your plan of publishing a periodical work is a good one, and may be extensively useful, as you are careful to store it with useful matter. I regret not yet having received the four numbers thou mentions having sent me.

Our tract association have printed five numbers, about eleven thousand in all, and the Philadelphia society about sixty thousand, having been longer engaged in it than we have.

As the diffusion of useful information is desirable,

will not a small library of well chosen books in each Preparative Meeting be a desirable addition to periodical publications, especially as there is reason to fear that many of our young people are too little acquainted with the principles of our society, owing in part to the want of means to procure it?

While we may be usefully employed in circulating tracts and periodical works on moral and religious subjects, the diffusion of our own religious tenets, particularly amongst our young people, should not be lost sight of.

The proposal for an appointment of judicious Friends from the different Yearly Meetings on this continent, to take into consideration the state of society at large, and to recommend such measures as may appear likely to harmonize the general practice, and promote the best interests of the body, was extensively discussed in the Yearly Meeting, and occupied the whole of one sitting, but was finally dismissed for the present; though I have very little doubt but that it will ultimately take place, as Philadelphia and North Carolina, and I think one other Yearly Meeting, have concluded to adopt the measure when the other Yearly Meetings are ready to unite in it.

Our much loved friend Stephen Grellet, has cleared out for his European voyage; the Russian empire is his principal object.

On looking over thy letter, after writing thus far, I did not know how to pass unnoticed thy remark that spreading tracts had afforded "some of the best kind of satisfaction." I can say the same. Some time before tract associations were formed with us, I

distributed, on a journey west, about twelve hundred tracts, principally on war and the use of ardent spirits; the information since received of some of the effects has afforded ample satisfaction for all the time and expense it cost me. I apprehend that we, as a society, are vastly behind others in circulating books.

A simple command from our Savior, "receive thy sight," would have been as effectual to the blind man as "arise and walk to the lame;" but he chose to use means, not only by anointing the blind eyes, but commanding to wash in the pool of Siloam. Instrumental means, besides preaching, will have a part in the great work that is begun, and will, I believe, be perfected; and well will it be for those who do not suffer their own concerns to divert them from doing their part. I trust thou and I are not quite idle in doing what we may think is our part.

I now send thee one of each of five different tracts our association have printed, and one on intemperance, a quantity of which we purchased for distribution. I would have sent, also, each of the numbers of the Philadelphia tracts, but I have distributed all I had of them.

I very much wish that the numbers of the "Friend of Peace," as they come out, may have a free circulation, for I believe they have done more toward awakening the attention of people to the subject of war, by showing it to them in its true colors, than anything which has yet been published.

I am thy affectionate friend,

JAMES MOTT.

From Joseph Tallcot to Abraham I. Underhill.

SCIPIO, *8th Mo.* 14, 1818.

ESTEEMED FRIEND: I send thee five numbers of the "Friendly Visitant," and one of the "Child's Companion." The latter I wish submitted to the particular attention of your little son.

As religious books are rather scarce in this country, a number of us have apprehended it might be useful to introduce these publications quarterly into our families, and, being encouraged in the work, we have concluded to pursue it another year.

As everything of the kind is capable of improvement, I wish thee and cousin R. to examine our performance with a critical eye, and suggest to me any amendment that may occur to you; and also to furnish such pieces as you may be in possession of, which you consider eligible for publication in either of our periodicals. If you or any of your friends wish any succeeding numbers, I will forward them.

Sister Phebe Field has been rather feeble in body and mind since her return, but seems gaining in both respects. Jesse has exerted himself very much in building his new house, and now has it completed in a neat, comfortable manner, and we think them agreeably and suitably settled.

I have of late been in the practice of putting a few small books for children in my pocket, when going from home, to hand out to children on their way to or from school, and to others I may meet with. The satisfaction this service has afforded has sometimes induced me to call at the schools and explain the de-

sign to the teachers, who have always appeared to take an interest in promoting the object.

As thou art one who feels a good deal of interest in the rising generation, I will put up a few little memorials for thee to make a little experiment with, on my plan. If only one book is introduced into a school with a good grace, it will be likely to be read with interest by most if not all the scholars, some of whom may receive lasting impressions. Most of those who join our society by request, have had some acquaintance with Friends in childhood. Our books will be more novel to strangers than to our own children. Have Friends considered the good influence which may be produced on the community in this way?

Our friends and connections here are in usual health. My S. joins me in the expression of love to thee, cousin R. and Edward.

Thine affectionately,

JOSEPH TALLCOT.

From Joseph Tallcot to his son.

SEVENTH-DAY EVENING, 12*th Mo.* 12, 1818.

MY DEAR SON R.: I often feel lonely for the want of more of the company of my sons; they seem like a second self. As I advance in years, I think my affection increases toward them, and I have no reason to doubt a proper return. A belief that this is the case I remember amongst my blessings.

I have been thinking of good men of old, who, in the decline of life, were led to survey their offspring

of several generations with that kind of affection which, I apprehend, more and more pervades my feelings. How were they engaged to advise and counsel the pledges of their love, and to desire that a blessing might rest on them. How solemn and pathetic was the language of the excellent King David to his favorite son: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now, for the Lord hath chosen thee to build a house for the sanctuary; be strong and do it." Such solemn and affectionate benedictions appear to have made lasting impressions on wise sons, some of whom became polished shafts in their day and generation.

A person who has long been engaged to live a religious life, and is beginning to go down the hill of time, is inclined often to look over the past leaves of life; he will be likely to recollect many weaknesses and foibles; strong and unsubjected propensities have many times brought distress and confusion; he will also remember with self-abasement that as there has been a willingness to bear the indignation of the Lord, when there has been a sinning against him, he has been brought out of the horrible pit, the mire and clay, and had his feet again placed on the rock, and a new song put into his mouth, even praise to his God, for his long forbearance and tender mercy.

Thus the rod and the staff have alternately promo-

ted his requirement, until he arrives at the margin of that state recommended by the apostle: "Rejoice evermore, and in all things give thanks."

He experiences the anticipated gloom of old age to disappear; his mind is cheered with interesting and consoling meditations; and as it is one of the excellencies of religion to induce its possessors to desire all to come into the same happy state, his mind will often overflow with sympathy and good wishes for his fellow-creatures, especially such as are in the younger stages of life, through which he has passed, and in which he has experienced numerous interesting and perilous scenes, in some of which he has barely escaped eternal ruin. Thy father knows something of these things, and he often experiences his soul poured forth as water on behalf of his first-born, that he may be the saved of the Lord.

Every rational soul has a day of visitation, a season of tender awakening considerations. Has not the Lord been good to thee? has not his secret hand underneath preserved thee through conflicts and dangers not a few. Many have fallen, and thou art still spared in the land of the living; is it not that thou may be brought to taste of the joys of God's salvation? Yes, I believe it is. It seems to me that his mercy flows to thee, and that he stands waiting to heal all thy backslidings, to love thee freely, and to pour out his blessings even until there is not room to hold them.

My feelings have of late been peculiarly drawn forth toward thee, so that I am almost persuaded that it is a very important season with thee. Great is his

condescension and gentleness toward the workmanship of his hands. "When he was a great way off his Father met him." Oh, unspeakable compassion! when the humbled mind feels the emptiness of sublunary enjoyments, and desires to attain something that will satisfy and console the immortal spirit, and resolves to make the attempt to obtain it, then, sooner than they could have conceived, they receive the embraces of his love, to strengthen their good resolutions.

But how weak and irresolute is poor man! how apt to confer with flesh and blood! Not many wise, not many learned, are chosen; because they are so accustomed to reason on every subject that they do not obey the still small voice of God in the soul. The sensations and intimations of right and wrong in the mind must be implicitly obeyed.

The infant in nature cannot reason; no more can the infant in grace. This is the rock on which thousands split; let others take warning. God is wiser than the children of men; he knows how to lead them. "A good man's steps are ordered of the Lord;" he does not propose to go the whole journey at one step; he points out one little step first; this is usually so small as to humble the proud heart, and this humility is the very temper that prepares for progress. But if it be declined, the effect will be likely to be similar to the scholar who should decline to learn one letter at a time, and insist on comprehending the whole circle of sciences at one view.

Having extended my remarks beyond what I had a prospect of, I bid thee affectionately farewell.

JOSEPH TALLCOT.

From Joseph Tallcot to Abraham and Rebecca Underhill.

SCIPIO, 12*th Mo.* 29, 1818.

DEAR ABRAHAM AND REBECCA: I duly received your communication some time ago, containing some remarks on our publications, which were very acceptable; and, agreeably to request, I have forwarded the next number of the "Friendly Visitant," together with six dozen of the "Child's Companion," No. 2. As you were silent with respect to this little work, I suppose you considered it an ordinary toy book. I now wish to solicit your careful examination of it. You will perceive that it is a periodical, and may be informed that, by means of agents, they are forwarded quarterly, with the "Visitant," to nearly all or quite every family of Friends and friendly people from De-Ruyter to Chatauque. Parents are kindly requested to encourage and assist their children in turning to the passages that will enable them, with such aid, in forming answers to the Bible questions contained therein. In turning to the passages, you will perceive them to be interesting and instructive parts of the Scriptures; such as will be likely to induce the young reader to peruse the sacred volume with pleasure. Considerable attention appears to be given to the subject in many places. When I call at Friends' houses, I generally find the children ready for exam-

ination. We not long since made a good visit at the house of J. T. In the evening three little girls placed themselves in a row, and wished me to hear them; they answered all the questions, and then repeated the poetry. I was pleased, as well as they. I have often lacked a topic of conversation when I have been with children; this plan gives religious persons an opportunity of forming an acquaintance and friendship with the children, and this I think may be rendered a considerable means of improvement to the rising generation. Three months ago my wife and self were on a visit to our scattered Friends at the west, and during the journey we called at a large number of schools, and presented the teachers with our tracts, and it was more than I expected to find them so cordially disposed to coöperate with *our* views. We also handed our books to good looking children we met on the road, or at taverns, or other places we fell in with them; and for similar distribution we furnished Friends who were going journeys, or representatives to the Quarterly and Yearly Meetings.

The peculiar satisfaction this employment has afforded me, leads me to desire that Friends who love children may get in the way of expending a dollar or two per year for suitable publications, and present them affectionately to that interesting part of society, who are indeed the "beauty of the present, and the hope of succeeding generations." I am a good deal inclined to think that much more useful labor may be bestowed on children, when young and innocent, than we have realized. It may be observed that

many, if not most, of those who join our society by request, have had an early acquaintance with Friends.

The price of the "Companion" is four shillings per dozen. Can you not induce some of your benevolent Friends to purchase half a dozen each, to give away? What money is procured in this way is laid out in books to give children.

You will probably think me rather enthusiastic respecting the book concern. I cannot deny that it affords me a good deal of satisfaction to see a system commencing which I have anticipated more than twelve years. I want your Edward B. to write me a line, saying how far he is master of the contents of the "Child's Companion," No. 1.

We made an interesting visit to the westward, and were absent about one month. Four years before we performed nearly the same journey. At that time the Monthly Meeting of Eden consisted of three small meetings; it now has seven, a considerable number of members having been added, both by emigration and convincement. An unusual number of the latter class attended our last Quarterly Meeting, and my feelings were peculiarly interested on their account, as well as for society at large, in this remote corner of the vineyard. A Quarterly Meeting was granted us when we were few in number and weak; but there is no doubt that the privilege has been a blessing to us. That such a large number of goodly Friends as now reside hereaway, possessing talents in embryo, should never enjoy the valuable privilege of attending Yearly Meetings, has a good deal affected

my mind, and I have believed it right for me to communicate my feelings and sentiments to several of our good Friends in the southern parts of our Yearly Meeting. I am aware that my sentiments are unpopular, and I had no idea that they would at present concur in opinion, bnt my motives, I trust, were such that I have seldom witnessed more composure of mind for complying with apprehended duty, and I hope I shall be enabled to bear the consequences. I can recollect when the Yearly Meeting of New York consisted of only two Quarters; perhaps fifty years ago the state of society was not much if any superior to ours at present; and we are far more numerous and remote. I have no doubt the time will come when it will be as useful for us to enjoy the privilege of a Yearly Meeting in this country, as it was for them. I however feel quite in the patience about it. I learn that the Monthly Meetings of De-Ruyter, Bridgewater, and Butternuts have appointed committees to confer together about requesting for a new Quarterly Meeting.

I should have mentioned that Friends of Eden begin to talk about the division of that meeting, and it is probable a new Monthly Meeting will be opened before long between Genesee Falls and Niagara, on the Ridge Road, there being four meetings in those parts which belong to Farmington Monthly Meeting.

Our dear Phebe Field, in company with Martha Tupper and two men Friends, took a trip to the eastward, about a month ago, as far as Onondaga, and had a large meeting with the natives. They also had large meetings in the court houses at Onondaga and

Auburn, and in several other places, all to good satisfaction. She has also had meetings nearer home, and as far as we are capable of judging, appears to be well employed in the exercise of her precious talents, where the laborers are few, and the field extensive. Jesse appears to enjoy his new home, and they seem to be comfortably situated; but to minds prepared for superior enjoyments, the good things of this life lose their charms. If Phebe was more at liberty to travel abroad in the exercise of her ministerial gift, it would be grateful to her friends; but it may probably be said of her, she has done what she could.

I often think about dear Stephen Grellet; canst thou give me any recent information about his movements, or of our friend Hannah Field? Any occurrences connected with the welfare of our beloved society, or with the good cause at large, will be welcome to us; and remember, that what may be old to you may be new to us.

We have sympathized with you on account of the troublesome concern with the C., but we are assured that all things work together for good to those who love the Lord. Happy will it be for those who keep their minds stayed upon him, having the cares and sorrows of the world in subjection.

My wife and daughters unite with me in the expression of love to you, not forgetting little Edward.

JOSEPH TALLCOT.

P. S. I recently called at a house in the neighborhood of a tavern where some Friends had lodged, and I was told that a female of the company gave a

little girl a small book for children, with which she and the family were much pleased, and were in hopes the Friends would call on their return. If one thousand Friends in our Yearly Meeting should become interested in cultivating a friendship in this way with the children, would it not be next to preaching the gospel? J. T.

From Joseph Tallcot to Abraham and Rebecca Underhill.

SCIPIO, 2*d Mo.* 14, 1819.

DEAR ABRAHAM AND REBECCA: We had an interesting visit from George and Esther, and he being now about to leave us, I am writing a line or two to manifest my affectionate remembrance of you and your lovely Edward.

Our Quarterly Meeting has a standing committee for the promotion of the guarded education of our youth, and they are now engaged in different companies in visiting all the schools where our members send their children for education. For the week past, in company with other Friends, I have been employed in the service, mostly in the distant parts of our Monthly Meeting. We have visited sixteen schools, consisting of eleven hundred scholars, amongst whom were a small proportion of Friends' children. About twelve more schools of the same description, in our Monthly Meeting, remain to be visited.

Owing to our poverty and scattered situation, we have not been very successful in our exertions for starting schools on the plan of the Yearly Meeting.

The committee have, in the course of their visit, manifested the pleasure they received on observing the schools to be generally under good regulations, and furnished mostly with competent literary teachers. But the principal service has been to call the attention of the scholars, teachers, parents, and trustees to the importance of the moral and religious part of education, and the necessity of making the youth early and properly acquainted with the Scriptures of truth, and of the probability that many children will grow up in ignorance of the sacred volume unless they learn it at school. The importance of filling up leisure time usefully, particularly the first day of the week, has been held up to view.

These visits have been in the manner of a conference, and when Friends had closed their remarks, others have been invited to communicate their views. The committee have generally been well satisfied with their labors, and the visited have appeared pleased.

We find that some parents are scrupulous about sending their children to district schools, and choose rather to keep them at home; others prefer sending their children to them, and then turning their attention to improving the school as much as they can. I was yesterday in one of this description, where one or more of the trustees are Friends; these, by their punctuality, gain influence, and have almost the whole control of the school. Sometimes an evening is set apart for the purpose of exercising the children in spelling, and in answering the Bible questions out of the Child's Companion. In this way the children

of Friends may be likely to be in a good degree preserved; and the influence of Friends may be useful to the whole neighborhood.

If the attention of Friends generally should be turned to the improvement of the schools in their several neighborhoods, and to the necessity of guarding the minds of their own precious children from the influence of bad examples, by giving them frequent, seasonable, and suitable counsel and admonition, I am inclined to think that more good would grow out of it than we have anticipated.

Tell my dear nephew that at one school a considerable class of boys and girls stood up and answered all the Bible questions, and repeated all the poetry in the two numbers of the Child's Companion. This was beautiful. These dear children had learned these good things at leisure hours, when many other children in the world were wasting their leisure time in play, or in learning hateful things.

I have sent A. a number of the Child's Companion, and having forgot whether I sent the No. 7 Visitant, shall therefore enclose it.

In haste, my dear S. joins me in love to all.

JOSEPH TALLCOT.

From Joseph Tallcot to De Witt Clinton, Governor of New York.

SCIPIO, 2*d Mo.* 18, 1819.

RESPECTED FRIEND: Being apprehensive that our youth are in danger of suffering a loss in their moral and religious character for want of a more general

knowledge of the Holy Scriptures, I have, in the course of the past year, called at a considerable number of schools in various places, in order to ascertain how far the sacred volume is in use as a school book.

I have been gratified in finding our school-houses filled with interesting youth, and generally appear to be supplied with competent literary instructors; and occasionally found the New Testament and extracts from the Bible in use, and, in a very few, the teachers were in the habit of reading in school, daily, a selected portion of Scripture. A fear that this is too far a specimen of the situation of our schools generally, together with a variety of objections which have been started, have led me to reflect on the subject in a serious point of view. I consider the Bible, particularly the New Testament, eminently adapted to impress the youthful mind with moral and religious sentiments. Impressions made in childhood are apt to be lasting and influential; and as many children will be likely to grow up very much in ignorance of the Holy Scriptures, unless they learn them at school, I have become interested in favor of some attempt to awaken the attention of parents and the directors of schools to the importance of the subject. The influence of our Superintendent of Schools might be extensively useful, especially if his fostering hand should be strengthened and sustained. Perhaps an appropriate address or recommendation from the American Bible Society, embracing such sentiments and reasonings as would be likely to correct the public mind and harmonize the various views of parents,

teachers, and Christians, might be useful, and essentially promote, on a large scale, the cause of morality and religion. But I am not quite certain whether it would be considered as comporting with the great objects of that institution, for it to recommend the reading of its own publications.

Thy superior talents, benevolence, and public spirit, together with the part thou hast taken in promoting a variety of objects connected with the welfare of the community, incline me to address thee, with a hope that thou wilt be instrumental in devising the best means of awakening the public attention to a subject which is, I conceive, intimately connected with the moral, religious, and political prosperity of our beloved country.

With due respect, thy friend,

JOSEPH TALLCOT.

From the Presbyterian Synod to Joseph Tallcot.

GENEVA, *Feb'y 19th*, 1819.

DEAR FRIEND AND BROTHER: We have received your kind letter, and are pleased to find that you are still engaged in the great work of doing good; and particularly by endeavoring to extend the knowledge of the Holy Scriptures amongst the young. This is sweetening the fountains of society, and we trust the streams which flow therefrom will gladden and fertilize the land. We are most firmly persuaded that this is the most effectual method to promote your laudable endeavors to suppress vice. We must persuade men to love righteousness and hate iniquity,

and we nowhere find arguments which will effect this but in the Bible. We therefore most heartily bid you God speed in your work of faith and love, and are happy to consider ourselves as coöperating with the wise and good of every denomination in promoting schemes of benevolence.

We are unanimously and decidedly of opinion that the Bible ought to be read in schools. You are aware, probably, that our order have always encouraged the use of that book, and so far as our influence extends, we intend still to encourage it. But as our common schools are under legislative regulation and patronage, we are of opinion that the most sure and effectual means to establish its authority in schools would be to obtain the interference of our state government. Could that body be persuaded to stamp the Bible with this token of their high regard, so as to make it the duty of all authorized teachers, under some penalty, to cause it to be read in their schools, we think the object might be secured.

In the mean time, we would inform you, that in every part of our country our denomination are assiduous in promoting the study of the Scriptures by our children and youth, in what are styled Sabbath Schools. In almost every congregation more or less of these little institutions are established, and in many of them great things have been already done toward promoting the study and knowledge of the holy volume.

Considering, therefore, that we are thus engaged, as we think, in the most effectual manner in promoting the great and glorious object you have in view,

we rather deem it inexpedient to take any further measures at present.

Your friends, in the bands of the gospel,

THE SYNOD OF GENEVA.

Signed on their behalf and by their order.

DIRCK C. LANSING, *Moderator.*

FIRST-MONTH 21, 1819.

MUCH ESTEEMED FRIEND, JOSEPH TALLCOT: Fully can I unite my feeble efforts to promote the circulation of thy little works amongst Friends, for ignorance and want of mental cultivation lamentably prevail, owing in part to the scattered situation of many, and as much to the destructive cause of worldly-mindedness, which chokes the tender plants of virtue most sorrowfully amongst us. Deadly indeed are its effects.

Many of our members seem to look down with contempt on other professors, because they admit a hireling ministry. But I often fear that for want of faithfulness we shall be cut off, and they engrafted into the good olive tree; for it is not the bare profession, however correct, which gives acceptance; there must be a practical performance, in order to manifest a right faith.

Some amongst us consider the various public charities, now so conspicuously carried into operation, as the great struggle of priestcraft to sustain itself; but let their notions be what they may, thousands, I believe, are acceptable agents in the work, and will have their reward; and the pious, of every denomination, who are training up their offspring religiously,

according to their prepossessions, doubtless will be hereafter among that number "which no man can number," giving praise before the throne. And the rising generation thus educated will, in my belief, if faithful to that which has been imparted, have the shackles of education broken, and be enabled to see beyond their parents, and at the same time blessing the paternal care which turned them, though imperfectly, to the ways of piety.

I do at times ardently desire that we, as a society, may arise and shake off the dust of the earth, and not let the gold become dim, and the fine gold changed, and for this there are none I more desire it for than myself.

My heart has been affected within a few days in reading a little memoir of Caroline E. Smelt, of Augusta, in Georgia; it exemplifies my belief. Oh, the sweet motherly care there recorded, and the precious effect! I should be glad if thou could procure it, that the youth around thee may read it, and be led to glorify the author of all good, that his kingdom is spreading in the hearts of the youth of other denominations, and serve to rouse them to increasing dedication.

Thou art not alone, I find, in thy views with regard to the erection of a new Yearly Meeting at the west. Perhaps all that can be done to advance it at present, is for such Friends as see it clearly, to mention it at suitable times, and so prepare the minds of others by degrees to unite in the proposition; and if thou canst be the instrument to do away prejudice, others will be found to assist in carrying it on.

If nothing prevents, I will inclose a piece or two for the "Child's Companion," if approved. Perhaps thou can abridge C. E. Smelt's memoirs, so as to form a suitable item for the "Friendly Visitant," should it impress thy feelings as it has mine. I have no doubt it will prosper in the thing whereunto it is sent, even to be a loud call to the youth and to mothers.

In love to thyself and family, in the best of bands, I conclude.

From James Mott to Joseph Tallcot.

NEW YORK, 2*d Mo.* 20, 1819.

ESTEEMED FRIEND: Thine of 1st Mo. 1st was received yesterday, with the books sent by Israel Cook. I very much approve thy method adopted in publishing and distributing books and tracts, and particularly those intended for children, as described in thy letter.

The youth and rising generation are objects which claim our peculiar attention; and while unshackeled with incorrect ideas or prejudices, is the seasonable time to imprint correct views and just conceptions. Is it not to be feared that too many are taught, at least by the example of their parents, that to accumulate wealth was the chief good and main object of pursuit? And are there not many other ways by which the children receive very injurious impressions, for lack of pious care in the parents? I am sometimes ready to fear that some children amongst us are not so prepared to receive religious instruc-

tion as the children of those that we call the world's people.

Well, go on to improve and enlighten the minds of both. I think you have engaged in a good work, which I trust will prove a blessing to some, and I hope not a few. May you not forget, in your distributions, the remote and poor classes of people, some of whom have not the means to procure many books.

I think the "Child's Companion" is well calculated to be useful among small children, and the Friendly Visitant to those of riper years. Thou dost not tell me the price of either, nor how often you print them. I am willing to take some of the Child's Companion; as to the other, we are printing tracts of somewhat similar nature.

Our Tract association have endeavored to print about three thousand monthly. I purpose sending thee some of our last two numbers, one on war, the other on the use of ardent spirits. I am very desirous the work on war might have a free circulation. It has tended to convince abundance of people of the vast disagreement between the spirit of war and that of christianity. To convince mankind of this, is certainly a very important work, and ought to be so considered by us, as a society, and indeed by all who have been favored to see the unchristian nature of war; and I do fear that we are short of our duty in spreading tracts, and otherwise disseminating the peaceable principles of the gospel.

It is an eventful time; many people begin to see things in a different point of view from what they have done. The inconsistency of war was seen by

very few besides our society a few years ago; and now what numbers, both here and in England, bear a decided public testimony against it. And slavery, how much more detestable it appears in the eyes of people now, than in years past. We are informed by two Friends, who were lately at Washington, that they found divers members of congress who, though large slave-holders, yet acknowledge its iniquity, and deplored their own, as well as the situation of their slaves; and some of them employed teachers to instruct their slaves, in order to prepare them for freedom when way opened for it. The sympathy that has been lately manifested for the poor, neglected Indians, is consoling. For in addition to memorials from the Meetings for Sufferings of New England, New York, Philadelphia, Baltimore, and Ohio, one has issued from a large meeting composed of the different religious denominations in this city, and another from the Baptist society in Kentucky.

Whether in consequence of these or some other cause, congress have passed two laws; one to regulate trade amongst this people, and the other empowering the president to take such steps for their protection and improvement as he shall deem necessary, for which purpose they have voted the sum of thirty thousand dollars.

The Friends who presented our memorial to the president, had several conferences with him, and he appeared much interested in the concern for bettering their condition, by instructing them in the arts of husbandry and civilized life. If the Indian business should take a favorable turn in the legislature,

and steps be taken to relieve them from the injurious consequences of the whites settling amongst them, and more efficient measures adopted to prevent their procuring ardent spirits, I hope our committee on this concern will feel encouraged, and use greater exertions in carrying out the views of society. A copy of a letter from the president of the United States to the Indians on the Allegany reservation, was sent to a Friend in this city. The president encourages them to industry and agricultural pursuits, promising them protection and assistance; and proposes to them a division of their lands into farms, to be held in fee simple, from under the control of their chiefs. He advises them to follow the counsel of their good friends, the Quakers, in this and other matters.

I believe your relations and friends generally hereaway are well.

Thy assured friend,
JAMES MOTT.

From Samuel Parsons to Joseph Tallcot.

NEW YORK, 3*d Mo.* 10, 1819.

DEAR FRIEND: I am really ashamed that so much time has elapsed since the receipt of thy acceptable letter of Ninth-month last, without its receiving the attention which it so well merited.

I find, since my residence in the country, that out-door employments indispose me for writing, and thus foster a habit of procrastination in this respect, which I often regret.

The tracts and books which accompanied thy letter were new to me, and I feel much obliged to thee for them; they appear to me to be well adapted to promote the end designed, and I should be glad to receive the Friendly Visitant from the beginning. Perhaps it would be a good plan to extend their usefulness, by sending a number of them to Samuel Wood & Sons, for sale, which would make them generally known in the lower parts of the Yearly Meeting.

The details which thou hast given of the increase of Friends and their meetings within your Quarterly Meeting, were very interesting to me. It appears as though there would be a numerous body of Friends in the western part of the state, and I feel disposed to encourage, much more extensively than has yet been done, the dissemination of the principles of the society, by spreading tracts explanatory thereof; and I do not think the sum which thou proposed would be too much to appropriate annually to that object. But it depends upon the committee of the Yearly Meeting to examine the treasurer's accounts to decide, and the views of all are not equally liberal on this subject.

One objection which I have heard urged is, that so much activity is displayed by those of other societies in the distribution of religious tracts, that Friends ought to be quiet; that is, because others are zealous, therefore we must be lukewarm and unconcerned!

There is a very favorable disposition in the Meeting for Sufferings toward this concern.

The edition of H. Tuke's principles of religion is now printing, but there seems to be a want of disposition on the part of Friends to obtain it, although recommended as it was in the minute of the Meeting for Sufferings. But very few have been ordered by the Quarterly Meetings. I hope, as thy opportunities are greater than some others, that thou will continue to impress the subject upon the minds of Friends; for I agree with thee in sentiment, that the diffusion of such publications is a very powerful means of doing good, and a concern in which the members of our society are very deficient in performing their duty as they should, in the exercise for the promotion of the cause of truth, in spreading right knowledge among the children of men.

I should be glad to be affectionately remembered to thy Sarâh, and remain thy friend, with esteem and regard. SAMUEL PARSONS.

From George Dilwyn to Joseph Tallcot.

BURLINGTON, 3*d* *Mo.* 17, 1819.

ESTEEMED FRIEND, JOSEPH TALLCOT: I received thy communication of the 2d of last month on the 9th of this with eight tracts, for which I am obliged to thee. I like the design, and should willingly promote it by handing thee anything in my possession that might be suitable to be inserted; but the task of selecting parts is now too great for me. My "Occasional Reflections" were intended to assist in compilations for the use of schools, and if you should extend your views to that object, may be of some service. There

is another work which you may think of, that is, a concise exhibition of the fundamentals of religion, independent of the constructions which have divided the Christian world (as it is called) into so many contradictory parties. Tracts of that kind, not meddling with the supposed errors, or defense of either party, would be acceptable to all and offend none.

With respect to the Scriptures as a proper book for teaching children to read, I remember once submitting my opinion to the committee of Westown school for consideration, that a better way would be to have the children of each department collected at stated times, and portions of Scripture read to them by the best readers, making a decent pause before and afterward, and to leave Bibles about in their rooms to be read at their own discretion.

This might keep up a proper respect for the book without lessening it, as, I have no doubt, formerly was the case, by the unpleasant snubs which learners often incur, especially from cross teachers. It might also be a means, not only of maintaining a just idea of the book, but of guarding against running into the error, now so common, of trying to make it what reason shows it is not. Here I will note a phrase of thine in one of the tracts (I forget which) of this tendency, I mean "inspired writings," which classes it with "The Word," "Bread of Life," "Source of Comfort," &c., met with in the recommendatory publications of the Bible societies. I am aware the apostle countenances the impropriety somewhere by terming the Scriptures "Holy," but he must have alluded to those of the Old Testament only, (no other being then

extant,) which were written under the typical dispensation, wherein the temple, priests, garments, altar, oil, and other things dedicated to religious purposes, were so termed; for as to holiness itself, it is a vital principle, whereby nothing incarnate is suceptible. I think I have read that part of the indictment against one of the martyrs was, that he had said,—"The word might not be touched with men's hands."

A concern for the promotion of well ordered schools is what I believe, had my allotment of service been more stationary, I should in earlier life have cordially united with. For I have long considered it as taking moral improvement in the community up at the right end, and hardly anything, within the sphere of rational exertion, to be more important. I can now only offer my best wishes for those so employed, that a sense of divine favor may be their strength and encouragement.

Before I close, I would express a hope that in the spread of your books and tracts, you may have an eye to scattered families, and the frontier settlements; and, as many of the people are poor readers, that the several pieces may not be unnecessarily prolix, but clear, full, and short; what is otherwise, I need not say they, (but we all,) are apt to pass over slightly.

When a convenient opportunity presents, please send Samuel Emlen one hundred of thy tracts, assorted, and one or two of those you publish in future, separated for me. Let us know the price, and to whom S. Emlen's part of the money, with the ten dollars contributed from me, may be paid.

L

If the Caleb McCumber in the list of names is our late visitant, do give my love him.

Affectionately thy friend,

GEORGE DILWYN.

From John Murray, Jun., to Joseph Tallcot.

NEW YORK, *4th Mo.* 3, 1819.

RESPECTED FRIEND: Thy letter of 3d Mo. 3d is before me. Although our Tract Association thought proper to appoint thee one of its agents, yet as thou was an active member of a similar institution among you, we could not reasonably expect thy attention would be much diverted from yours to ours, at the same time we calculated on thy disposition to promote both. When we engaged in that work, our ideas were so far raised, and our zeal, at least with some, so great as to encourage a hope that we should have progressed faster than we have at this time. But thou knowest large bodies move slow; too many fears and doubts prevail; and when that is the case, more or less discouragement and procrastination is apt to follow. We have, however, got as far as No. 9, and have in train another number.

The communication alluded to by thee from the correspondent members, was laid before the Meeting for Sufferings, and obtained its consideration. No clear views of the subject opened so as to justify an application to the government. A committee was appointed to go to Albany on another occasion, but they were charged, if I remember right, that in case the Militia bill should be revived, and an opportu-

nity presented, that some intimations might be given touching the operation of the present system as it is administered in some places. We ought to feel for our brethren when suffering either in body or property; and it is unquestionably the proper business of the Meeting for Sufferings, not only to take cognizance of representations regarding our peaceable testimony, and the sufferings which may occur, but also to consider whether any means are requisite in order to obtain redress.

Should our legislature adopt the proposition for revising the constitution, it is probable Friends will avail themselves of that opportunity of urging our claim to a total exemption from military requisitions of any description. The Meeting for Sufferings feel very cautious in their movements in approaching legislative bodies, especially when soliciting relief for our own society, and yet it may be sometimes proper and right to do it. As the clerk of our meeting has written fully to the corresponding members of your Quarterly Meeting on the subject of their communication, I need not enlarge thereon.

And now, to advert to another part of thy letter, regarding an epistolary correspondence which has subsisted between us for about twenty years, during which time we have, I believe, felt the force of the friendship which is pure and disinterested, but we have received many tokens of it through the medium of the pen; and if I have not written to thee so frequently of latter time as formerly, I would not have thee attribute it to any abatement of my regard, or of the interest I take in thy welfare. I can assure

thee thy letters are very acceptable, not only because they tend to keep bright the chain of friendship, but because they are generally replete with useful information and instructive remarks.

It is, my friend, a great attainment, that of being kept out of all extremes and dwelling in the quiet habitation. To you, whose residence is in the sequestered shade, retired from the tumults and bustle of a large commercial city, surrounded by the beauties of nature, and regaled by the songsters of the woods, it would seem easier to obtain access to the enjoyment of that quiet alluded to by the prophet, when he thus expressed himself: "Look upon Zion, the city of the saints' solemnities, and behold Jerusalem a quiet habitation."

I have no doubt, my dear friend, thou art laboring in order to experience an advancement in the pure life of religion. Thou art, I believe, pressing forward toward the mark; and while we are clothed upon with mortality, we must expect the present scene will continue to be a state of probation, a warfare, connected with many infirmities, and liable to many temptations and sins. Hence, I conclude very few Christians can say more than the Apostle Paul said. "I do not speak," said that eminent servant of Christ, "as though I had already attained, or were already perfect;" but he was pressing on. And when I am sensible that I have any right to enlist myself amongst those of that description, I have cause to rejoice, and, without looking for extraordinary illuminations, to make the best of that portion of light I have, and im-

prove those gifts which are bestowed on me for my own and the good of others.

I have long had a predilection in favor of a country life, and had I followed the bent of my inclinations, abstracted from other considerations, I should probably, many years ago, been engaged in the pursuit of agriculture and rural economy; but it seems to have been otherwise allotted, and I have been endeavoring to bring my mind to the circumstances of my life as they have occurred. I know it is no matter of consequence where we are, provided we are in the right place.

We have had a trying winter, in consequence of the indisposition of our daughter, M. Perkins. She was first afflicted with a cough; the rheumatism then set in, and has confined her to the house nearly the whole of fourteen weeks, suffering a great deal of pain. Her cough is much better, and the rheumatism has very much yielded to the means which have been used, so that I am in hopes she may be considered convalescent. My wife has been almost worn down with anxiety and fatigue. As to myself, until within a few weeks I have passed the winter pretty comfortably; am now very much of a cripple, and suffer considerable pain.

I hope thyself and family are well, to whom we are united in the expression of love.

I do not forget the agreeable seasons I have passed under thy roof, and it would be pleasing to see you under ours. With these feelings I now subscribe myself thy affectionate friend,

JOHN MURRAY, Jun.

From Samuel Emlen.

BURLINGTON, *5th Mo.* 24, 1819.

RESPECTED FRIEND, JOSEPH TALLCOT: Thy letter of the 9th ult., with the pamphlets, came safely to my hands, and soon after the receipt of them I forwarded to George Underhill, of New York, the sum of fifteen dollars, ten of which were from George Dilwyn, and the remaining five are intended as payment for the tracts thou sent me.

I well remember to have heard, a few years ago, something relative to the case of the child thou inquirest about, but from what I have learned since the receipt of thy letter, I am inclined to believe that the story has received quite as much coloring as it will bear, and that it would be a difficult matter to give it the stamp of authenticity, which everything published to aid the cause of religious truth ought to bear; and, therefore, it would be unsafe for you to publish it, in which opinion I am joined by George Dilwyn.

I hope it will not be considered as an evidence of a disposition to interfere improperly with the prosecution of the benevolent views of thyself and colleagues, if, whilst writing on this subject, I observe that the report of Sir William Jones having died on his knees in the act of prayer, as mentioned in No. 4 of the "Friendly Visitant," is noticed and contradicted by his biographer, Sir John Shore, now Lord Teignmouth, and president of the British and Foreign Bible Society, who says, that although such a close would have been in entire conformity with the

general tenor of his life, yet the report was not true. If, therefore, another impression of this number should be called for, it would be best to omit that paragraph.

I am not at present in possession of anything which I feel very confident would be acceptable for your publication. I can, therefore, only offer thee my wishes for your success, and assurances of my best regard. Thy friend,

SAMUEL EMLEN.

From Governor Clinton.

ALBANY, *June 22d*, 1819.

DEAR SIR: I have received an interesting letter from you, and being fully impressed with the importance of furnishing the common schools with the Holy Bible, I shall bear the subject in my mind, and will endeavor to promote the object by all the means in my power.

I am yours, sincerely.

To JOSEPH TALLCOT. DEWITT CLINTON.

The following are extracts from a letter supposed to be from a Presbyterian minister to Joseph Tallcot:

GROTON, *Dec. 23d*, 1819.

DEAR SIR: Permit me, though a stranger, to address you on a subject which highly interests my feelings, and respecting which I am inclined to believe you are far from being indifferent.

The president's message to congress of late has created a fear that our country might again be involved in a bloody war with one or more of the nations of Europe. Cannot something be done to bring the members of our national legislature to consider the subject as men and Christians?

The sufferings, losses, demoralization, and numerous other miseries attendant on war, will not be denied by any. As Christians, we are bound to observe and obey the commands of its author: "Resist not evil; love your enemies; recompense no man evil for evil; do good to them that hate you, and pray for them which despitefully use you, and persecute you." These are plain and imperative commands, and are obligatory on all Christians.

I have thought the present crisis loudly called upon the friends of peace and humanity to do something to avert the threatening storm. The most promising expedient that presents to my mind is, to supply all the members of our general government with copies of the "Friend of Peace," and such other publications on that subject as may be deemed best. The reading of these might tend to enlighten the minds of legislators, lead them to further reflection and investigation, and be productive of more peaceable measures. These powerful and convincing writings diffused generally through the states of this Union, cannot fail, under kind Providence, of carrying light to many minds, and result in laying the foundation for a lasting peace.

I am of the opinion that if this work could be accomplished by some other means than by peace soci-

eties, it would be less liable to suspicion of interested or political motives. And such is the quiet and unassuming character of the society of Friends, that a present of these publications from them, would be viewed as clear from all improper motives, and entitled to respectful consideration.

Could you, dear sir, be instrumental in bringing about so desirable an end? It would be a source of peculiar gratification to multitudes who already acknowledge themselves your debtors.

From the impression I received respecting you at the time of your appearing before our synod, a few years since, which was the only time I ever saw you, my mind has been directed to you as the most suitable person to carry this benevolent project into operation; and should you conclude to make the attempt, from what I know of the benevolent and patriotic spirit of your brethren, and the disposition of others to unite with them, I have no hesitation but that you will easily succeed in obtaining the means necessary to effect the object.

With sentiments of esteem, I am yours, &c.,

JOSHUA DEAN.

From Ezra Sampson to Joseph Tallcot.

HUDSON, *March 17th*, 1820.

RESPECTED FRIEND: It was but yesterday that I received your kind and obliging letter of January 29th, and I hasten to answer it.

Your labors as a member of a Tract Association, I think very useful and laudable, and I sincerely hope

you may thereby be the happy instrument of sowing the seeds of morality and piety far and wide among the children of our country; so that very many may hereafter "rise up and call you blessed."

The small tract you sent me is a valuable one and well adapted to its purpose. I have presented one, as from you, to a sensible and lovely little girl, who will carry it to the school which she is attending.

It is of great importance to disseminate scriptural knowledge in our schools, and the neglect thereof, which you complain of, is a sad and pitiful one. Some think the whole Bible should be read in schools continually, or according to the order in which the books stand; others are in favor of reading only the New Testament; and others, again, think that a judicious selection from the whole would answer the important purpose best. The last of these opinions I had espoused, for reasons that seem to me obvious and weighty; and accordingly, about twenty years ago, I compiled the "Beauties of the Bible," consisting of a selection from both the sacred testaments, and of such parts of each as children could easily understand and apply. It has all along been a reading book in many of the schools in New England, but has not spread much in this state till lately. I am glad you have a favorable opinion of it; and so far from taking offense at your suggestions for improving it by certain alterations and additions, I sincerely thank you for your friendly freedom. But I have now no control over that book, the proprietor being a bookseller in this place, without whose consent no alterations can be made. Besides, as his impressions

are of the stereotype kind, all alterations are now impracticable.

The place I left, when I came to Hudson, twenty-three years ago, is Plimpton, near Old Plymouth, in Massachusetts.

If you visit Hudson I should take it very kind if you would call upon me.

With respect, and hearty good wishes for your welfare, and the success of your efforts to benefit the rising generation, I am your friend.

EZRA SAMPSON.

From James Mott.

NEW YORK, 3*d Mo.* 27, 1820.

I duly received the letter of my valued friend Joseph Tallcot, of the 3d instant, with the pamphlets accompanying it. I have not had an opportunity to offer it, except to a very few, and their opinions I have not yet had; I will let it be seen, both by members of the Meeting for Sufferings and the Tract Association; a number of Friends belong to both.

I not only wish thee success in visiting schools, but desire to throw in my mite by way of encouragement to persevere in it, believing it may eventually produce great good. It is a new thing, but many new things are taking place in this eventful day, and some of them promise well. The efforts now making to extend the circulation of tracts on the subject of war, have scattered much light and gained many advocates for peace. The heinousness of slavery has been exposed so ably as to have produced a great change

in the public sentiment; pamphlet after pamphlet are making their appearance in this city, painting out the sin and evils of slavery. The poor, abused Indians, although neglected by the legislature of our state, yet seem to claim the notice at this time of the general government, who are turning their attention toward bettering their situation. Doubtless thou hast heard that Jedediah Morse, author of the Geography, is about setting out on an extensive excursion amongst the western nations of that people, having the aid and approbation of our government; his object is to ascertain their condition, and the best methods of promoting their civilization and good habits.

Thy engagement in visiting schools is a new thing, as I before observed; but the idea is not a new one to me, as I recollect years ago of hearing a Friend express a belief of its usefulness, and a willingness, if way opened for it, to visit all the schools in the state.

Suitable books and tracts, put in the hands of children, and observations and advice that may be imparted while sitting with them, may make lasting impressions, and be profitable both to teachers and scholars, and lay the foundation for great advancement in morals and religion.

William Foster, from London, is bound to the United States, on a religious embassy, and is expected to attend our Yearly Meeting. Stephen Grellet was in Naples in Eleventh-month, and had an interview with the pope, more satisfactory than he expected, no one being present except a priest. William Allen had gone to Malta. Their visit has been principally to

two classes—the various description of religious persons, and to rulers and those concerned in government. They found some very religious characters amongst the nobility. I hope their extensive journey and labors of love may be useful in reforming the world.

Abundance is doing to educate and qualify preachers. I was in hopes that people were becoming generally more enlightened than to resort to logic and rhetoric to propagate christianity. Much money has been expended in sending missionaries far and wide. I wish them success; but I fear some of them are not sufficiently imbued with the spirit of the apostles to enable them to make many real converts.

My precious Anne has been confined to her house much of the winter, in consequence of a heavy cold, but has so far recovered as to attend meetings; she says, give my love to Joseph Tallcot, and tell him to take courage and pursue prospects of duty.

My love to thy wife and children.

Thy friend, affectionately,

JAMES MOTT.

From Lindley Murray, of England.

HOLDGATE, NEAR YORK, *4th Mo.* 10, 1820.

ESTEEMED FRIEND, JOSEPH TALLCOT: I duly received thy kind and acceptable letter, with the tracts which it enclosed.

Thy letter contains an interesting account of the settlements of men, and the progress of education, in a part of the country where, a few years ago, the

land presented an uncultivated scene, a vast, dreary wilderness. To the pious and enlightened mind, it must be a grateful contemplation to survey the advancement of science, of virtue, and religion, where darkness and superstition so lately reigned. Perhaps the poor, adjacent Indians, who have retired from their former possessions, or their descendants, may reap some benefit from these settlements of light and knowledge. Perhaps the present inhabitants, or some of them, may feel that extension of care and instruction is due to these untutored children of the Universal Parent.

I have for many years been in a feeble state of health, almost entirely confined to my lodging and sitting rooms, and often much affected with illness. Of consequence, I have but little intercourse with others, and do not read and examine many books. There are, however, such numbers published, for the benefit of children and young persons, both in England and America, that I think they form an abundant source for useful selections, to form the juvenile mind to knowledge and virtue. But I believe there are also a great number of publications, designed for young people, that are unsound in principle, and tend to corrupt and deform the heart and judgment. It will, therefore, be of great importance to those who are desirous of promoting a guarded education, to select, with the most scrupulous and vigilant attention, such books and passages as are perfectly sound and correct. And perhaps it is advisable, where the books are good, to avoid making any alterations in the sentiment or language, when they

are republished, or when extracts are taken from them.

I wish thee to accept from me the little volume which I now send, namely, a copy of the new and improved edition of the "Power of Religion on the Mind in Retirement, Affliction, and at the approach of Death." I also send for thy acceptance three pamphlets, which I hope will prove useful. They may be occasionally lent out at thy discretion. It would be agreeable to me to know that this parcel gets safe to thy hands.

With desires that the work of education—pure, temperate, and guarded education—may prosper among you, and promote both the spiritual and temporal welfare of the people,

I am thy sincere friend,

LINDLEY MURRAY.

From Isaac Parry to Joseph Tallcot.

HORSHAM, *4th Mo.* 27, 1820.

DEAR FRIEND: I received thy acceptable letter of the 12th ult., which I delayed answering until there was an opportunity of meeting the managers of the Tract Society, which I accomplished last week at our Yearly Meeting, and though there did not appear to be any tracts of the kind wanted by thee, yet they agreed to forward two hundred others under the care of Isaac Colvin. I was pleased to meet there our beloved friend, Caleb McCumber, in attendance of our Yearly Meeting.

I was glad to hear of your journey to Deerfield and

parts adjacent, believing there is a field of labor open there. We felt much for the few Friends there who are endeavoring to raise an altar in the wilderness. Oh, may they be preserved from that spirit which gendereth strife.

Our Yearly Meeting was large. We had the company of our dear friends, William Rickman, of England, Richard Mott and Caleb McCumber, from your Yearly Meeting, Evan Thomas and Gerard T. Hopkins, from Baltimore, and Charles Osborn and Mildred Radcliff, from Ohio. The business of the meeting was transacted in a considerable degree of harmony.

I have thought, since traveling through your country, that new settlers were more open to the preaching of the gospel, than in older places, where the different religious denominations are established. We found numbers who appeared to rejoice in the opportunity of hearing the gospel preached by those under our name, and I am sometimes encouraged to hope, that the partition walls raised by carnal men, in the darkness of the night of apostacy, are crumbling; and if those among us who are commissioned to preach the gospel to all nations, keep close to their guide, "to their plain way of preaching, and plain way of living," they will be made instrumental in spreading the light of the gospel, and thereby bring down the walls of opposition, that the principle of light and life may rise triumphant over all, through all, and in all.

A concern was felt with much weight in our Yearly Meeting, respecting the moneyed difficulties

many of our members are suffering under, from having entered too deeply into speculation, by which some are brought to the brink of ruin, unable to pay their debts. A spirit of Christian sympathy was recommended toward those in distress, and not to wound or persecute them, but to labor for their recovery; and it was strongly recommended to those in affluence to set a good example in economy and mode of living, and thereby be enabled more easily to assist their brethren, and keep down any distinction in rank, which might impair harmony.

The meeting was exercised to warn its members against joining the Masonic, or other secret societies, as the baneful consequences lead to intemperance and many other dangerous evils. Perhaps I may tire thy patience by these details, but believing thou art familiar with all questions incident to us as a people, and feels an interest in all the concerns of our society, I thought it would not be altogether uninteresting to thee.

Please remember me to all my friends in Scipio, toward whom I often feel my mind warmed with gratitude. "I was a stranger and ye took me in; sick and ye visited me." The kind attention of thyself and thy dear wife and amiable daughters is precious to my remembrance.

Thine affectionately,

ISAAC PARRY.

From Joseph Tallcot to a Friend in London.

NEW YORK, *6th Mo.* 1, 1820.

The Quarterly Meeting, of which I am a member, extends from east to west about two hundred and sixty miles, and from north to south one hundred and twenty, embracing about thirty meetings, many of them small and remote from each other.

This section of country was a few years ago a vast wilderness, but is now becoming populous, consisting of a larger proportion of children and youth, new countries being usually settled mostly with people in younger life. The attention of Friends has in this quarter been peculiarly drawn to the children; and as religious books are apt to be scarce in such places, an association was formed, about three years since, for the purpose of publishing small, cheap tracts, for distribution.

Children of Friends were the first objects of attention. By means of an agent in each Preparative Meeting, every family was to be supplied quarterly with a tract; and as many as the scanty funds of the society would admit were given to those not of our society. It was found that the present of a good tract was more acceptable than can readily be conceived by those who are living where books are plenty.

I waited on three female Friends to our Yearly Meeting, now in session, being a distance of three hundred and thirty miles. We passed many schools, at the doors of which we generally called and presented the teachers with tracts of various kinds,

which were cordially accepted. While our horses were feeding, we often went into schools, and were permitted to read a biographical sketch of some pious child, and make some remarks to encourage the children to follow their amiable example.

Such a scene was new and striking to the children and teachers, and my mind has often been deeply contrited, in observing the susceptibility which has prevailed, and I have been ready to exclaim, "Surely, the Lord is no respecter of persons." As to the effect of these impressions, I shall not attempt to predict. I have observed among the numerous applicants in new countries to be received into membership with us, they mostly were such as in childhood or youth had some acquaintance with Friends.

Being one of the committee for distribution, I have sometimes spent days, in company with a dear friend, in going from school to school, and I think may esteem them some of the happiest days of my life.

I believe last year I distributed to about one hundred schools. These are organized under the authority of the state, and partly supported by the interest of a school fund. They embrace promiscuously the different sects, and amongst the rest, many Friends' children.

For although a concern has for many years prevailed in our Yearly Meeting, that Friends may set up schools under their care, and considerable progress made, yet owing to the remote and scattered situation of Friends, but a small proportion of their children can have the privilege of attending such

schools. They generally must be sent to the district schools, or grow up in ignorance. This is a very trying circumstance to pious parents, to send their children where they are in danger of having their morals corrupted; they ought certainly to be very watchful themselves over their children, often to counsel and instruct them in the most affectionate manner, so as to fortify, as much as possible, their susceptible minds against the influence of wrong examples and practices.

The sentiments of Friends are various with respect to taking a share with other people in the superintendence of these schools. Some believe it their duty to accept of the appointment of inspectors and trustees, so that they may have a voice in the choice of teachers, and a share of influence in the order and government of the schools; and I believe judicious Friends obtain all the influence they can reasonably desire, and, if properly directed, it may be a great means of preserving their own children, and at the same time be useful to others.

I have known very comfortable effects from kind and prudent attention of Friends to the children of their neighbors. As to myself, the more I have practiced this, the more my sympathetic sensibilities are expanded, and leap over the narrow limits of sect or nation. Of late, I seldom go abroad without some little tracts in my pocket, to hand out to children I meet with. If dear Friends everywhere, who love children, should adopt a similar practice, I believe they might do much good.

I am pleased to hear that our female Friends in

Philadelphia have formed an association, and are publishing and distributing tracts for children. If their example should be judiciously followed in every part of our society, and, by means of a well qualified agent in each meeting, everywhere rendered generally diffusive, my feelings lead me to conceive that many sons would be brought from afar, and daughters as from the ends of the earth. The sympathetic nature of females render them peculiarly adapted to this service.

From Joseph Tallcot to his Wife.

NEW YORK, *6th Mo.*, 1820.

MY DEAR WIFE: The dear partner of my life has often revived in my remembrance very affectionately of late.

The Yearly Meeting closed about an hour ago, and when drawing toward the conclusion, my mind being solemnly impressed, my dear family was brought preciously into view; my very soul seemed to be melted and poured out secretly, in unison with her I most love, in language like this: "Oh Thou who inclined our hearts unto thee in our youthful days, and hast from time to time united us together in thy supreme love, be pleased to continue thy mercies, and preserve us therein to the end. Thou hast graciously given us goodly children. Gracious Father, be pleased to bless our first-born and the partner of his bosom. May they love and fear thee; strengthen their good desires; strengthen their resolutions to serve thee; give them wisdom in forming the tender

infant minds in their keeping; and clothe those whom we are looking to as the staff of old age with wisdom and fortitude, and keep them in the path of safety. Gracious Being, strengthen the tender mind of our feeble daughter, so that she may dedicate her heart fully to thee, and bear the cross cheerfully, and thus, through obedience, she may inherit the riches of thy love. Preserve, if consistent with thy will, the innocency of thy last blessing to us. Amen."

We got along very well; attended the Quarterly Meeting at Coeymans, on our way down; and I believe I have visited all our near relations in this city, who are in usual health.

In much haste, affectionately, adieu.

JOSEPH TALLCOT.

To MY GRANDCHILDREN: Some of you have been engaged in learning the history of nations, which I consider proper information for children, and for promoting this object you are furnished with abridgments of histories. I also consider it quite as necessary that you should become well acquainted with the history of our own religious society, and with the character of our worthy predecessors, and as I know of no abridgment of our history, I propose to furnish you with some sketches, adapted to your ages and comprehensions, with a hope that you may thereby be encouraged to follow the footsteps of the flock of Christ's companions.

You will, I doubt not, take particular notice of the

dying sayings of those who, above all things, have been engaged to do right in the sight of him that will reward us according to our works.

JOSEPH TALLCOT.

From the Female Tract Society.

PHILADELPHIA, *7th Mo.* 26, 1820.

ESTEEMED FRIEND, JOSEPH TALLCOT: Having received through our corresponding member, Sarah Collins, of New York, thy observations on the subject of distributing tracts, which were read at our last meeting, we acknowledge they were truly animating to our feelings, tending to strengthen our feeble endeavors in the same field of labor. May the hands of thy arms be made strong through Him who dwelt in the bush; and mayest thou go on to follow Israel's Shepherd in every good word and work.

We feel willing to offer thee a few of the tracts we have now on hand for distribution. Our society being in an infant state, we have not yet been supplied with funds sufficient to meet the demand; this we mention as an apology for the small number we send. Our first four numbers being distributed, we only send one copy of each work.

Signed by direction and on behalf of the Female Tract Association of Friends of Philadelphia, by

MARY HUGHES, *Clerk.*

From Anne Mott.

NEW YORK, 10*th Mo.* 5, 1820.

ESTEEMED FRIEND, JOSEPH TALLCOT: Thine of Eighth-month reached here during my absence in the country, on account of my health.

The plan of a general catechism I cordially unite with, and believe, with thee, if successfully accomplished and used with honest sincerity, would be productive of much good.

From the time of becoming a mother, my attention has been much turned toward the subject of education; and, while endeavoring, amidst a crowd of domestic avocations, to instruct my infant charge, I often regretted the want of some manual to assist my feeble efforts. The catechisms of that day did not meet my views. The excellent writers whose works have shed so much light on the present period, were either unknown to me, or not in existence. Had the idea thou suggested been acted upon at that time, I should have rejoiced in the help it would have afforded in my limited sphere, as well as its general usefulness.

I have perused thy manuscript with much satisfaction, and have taken the liberty of a friend in proposing some variations. I would also ask whether thou dost not think there would be an advantage in extending the questions relative to moral duties, making them still more minute and circumstantial?

I am aware of our tenets respecting the immediate operation of the Divine Spirit, and that some amongst us hold in such a way as nearly to exclude the use

of means. But I am so far a legalist as to believe Divine Goodness has worked by means, and will continue to do so; and that we shall be as culpable for not rightly using them for our spiritual improvement, as to make no application of the faculties he has endowed us with, to provide for our temporal wants, but depend on his feeding us in the present day with manna.

I think it will be a work requiring time, patience, and perseverance, to bring such differing sentiments as prevail amongst professors of the same name, into such accordance as to adopt the same work, especially if the name of catechism is attached to it. But if it can be accomplished, the rich harvest of good fruits that will be produced, will abundantly compensate for all the trouble.

Please to accept a couple of books which may aid thee in the work.

With much love to thyself, wife, and children,

I am thy friend,

ANNE MOTT.

From John Ely to Joseph Tallcot.

PHILADELPHIA, *Nov. 5th*, 1821.

DEAR SIR: Your letter of the 5th ult. came duly to hand, enclosing the American Catechism.

I should have written you sooner, but was desirous of ascertaining whether or not it would be probable that we might introduce this excellent little work into our public schools.

I waited on Roberts Vaux, the president of our

Board of Control, having the superintendence of public schools. He had received a copy of the Catechism from some person in New York. They have the subject under consideration of introducing it into these schools.

The public free schools, twelve in number, in the City and Liberties, have each their separate Board of Directors, but all are subject to the direction of the Board of Control.

I am much pleased with the contents of this little book, and shall do what I can to promote its use and circulation.

It is much to be lamented that the reading of the Scriptures of Truth has been so much neglected in schools. In our public schools we have always used the Bible as one of our class books; but in many private ones it is not allowed, for fear, as some allege, of making the book too common, and by that means impair the reverence we should have for it. This, I think, is false reasoning; for the more we contemplate on it and its Divine Author, the more we shall be likely to reverence him, and highly esteem the book which teaches our duties toward him.

Permit me to thank you for the favor of your letter and the book enclosed; and also to express the satisfaction I feel in holding intercourse with those who have the real good of the rising generation at heart, and more especially are engaged in inculcating moral and religious instruction.

Most respectfully, your friend,

JOHN ELY.

From Thomas Eddy to Joseph Tallcot.

NEW YORK, 12*th Mo.* 8, 1821.

ESTEEMED FRIEND: The trustees of the New York schools yesterday afternoon directed two thousand of thy Catechisms to be procured for the use of the four schools under their charge. In these schools are taught about three thousand poor children.

I would recommend to thee to procure a set of stereotype plates for printing the Catechism in future, as in this way they may be printed for a very small expense, the plates being always ready, and would last for fifty years. Thou could then, at any time when a further supply should be required, have from one to five thousand struck off, which would only cost the printing and paper, as the expense of setting types would be entirely saved. The plates may be got in five or six days after speaking for them, at a cost of only eight or nine dollars. To make them cheap, would be the means of vending a vast number throughout the United States, as the character of them is well established, by the united approbation of all religious denominations.

The trustees of the New York School Society have also directed to have stereotyped "Scripture Lessons." This work was prepared by Stephen Grellet and William Allen, when at St. Petersburgh. The emperor of Russia ordered it to be translated into the Russian language, and to be introduced into all the schools in his empire. It has been translated and published in Greece, Italy, Spain, and Germany, and many editions in England and Ireland. It is one of

the most popular and useful works that has appeared in latter times; it seems as a substitute for the Bible in schools, and it is better calculated for usefulness among the children, and may be sold for sixteen cents. The trustees are to give two hundred and seventy-five dollars for the stereotype plates. I send thee by mail a London copy of the work.

A gentleman born in Lima, Peru, was here a few months ago, to whom I gave one of thy Catechisms. He was of course educated a Roman Catholic. He appeared a religious, valuable man, and of liberal sentiments, though he highly disapproves of the great and abominable superstition of his own church. He has traveled much, and was educated at a university in old Spain; a man of great family and fortune, and travels solely for the purpose of acquiring information relative to schools and all kinds of charitable institutions in Europe and the United States. He *said* the inquisition in Peru was completely abolished, and was very desirous of having the minds of the people so enlightened as to do away the influence of the priests, and let the people judge and act for themselves as to principles of government and religion.

He was extremely gratified with thy Catechism, and said he had not met with any one thing that so much pleased him, and that the first thing he would do after his return to Lima, should be to translate and print it for general use; and as there are no printing presses in his country, they not being allowed heretofore, he purchased one here, which he took home with him.

I am thy affectionate friend,

THOMAS EDDY.

From Henry Ford.

ELMIRA, *Feb'y 15th*, 1822.

MY DEAR FRIEND: About an hour ago I received an additional token of your remembrance—the report of the Managers of the Society for the Prevention of Pauperism.

Although I am constrained to own myself neglectful in not sooner replying to your previous letter, yet I am happy to number myself, and to perceive that you still number me, amongst your friends.

To whatever cause my neglect is attributed, I do not own it to be owing to any diminution of that regard which I have felt for you, from the commencement of our acquaintance; and I feel to thank you for this, and every other favor of a like kind, which you have been pleased to communicate.

My little ones, at least those capable of reading your good books, are well acquainted with the name of Joseph Tallcot, the friend of their father, and of all men; who, after the example of his Divine Master, is going about doing good, and directs his benevolent labors toward the good of children.

I hope you will distinguish this from the language of flattery, which I trust I abhor as much as I am confident you do; I intend it as a God speed to your work and labor of faith, and love to the name of Christ.

For myself, I am for the most part of the time greatly depressed under a view of the little I effect in the cause of humanity. It seems to me it will be likely to fill me with sorrow when I come to die—to have to reflect on a life wasted and powers squandered.

I am incapable, much of my time, of mental exertion, by reason of a lethargic feeling, which dissipates thought and destroys memory; yet I would not intimate that I account myself as serving a hard Master, or an austere man. But he would have me faithfully occupy what talents he has given me; and to obtain peace of mind, I find it necessary to endeavor to improve the passing hour, that I may be able to give an account, in a hope of acceptance and forgiveness, and an admittance through mercy into his kingdom.

I feel, I hope, a growing interest in every effort of humanity and Christian benevolence; to help ignorance to see, and grief to smile. May all efforts to benefit man, to extirpate vice and its endless catalogue of woes, be crowned with success.

In this town a practice has prevailed since its settlement, which has made, and still continues to make, dreadful ravages upon the well being of society in every respect. I mean the manufacture and sale of ardent spirits. Since the settlement of this town, it has been the immediate cause of the destruction of at least one hundred lives, and I think likely twice that number; and you will think it strange, when I confess that I have done little or nothing to stay its ravages. I have looked on with distress, and seen the enemy so strongly entrenched, that I have hitherto been at a loss how to commence the attack upon it.

I trust that it is not from fear of alienating the affections of my friends, that I have thus forborne, as I would readily engage in any plan, if sure that it was right, although it might be a painful service.

I entirely decline all use of ardent spirits, and have

borne my decided testimony against making and using it, when it came fairly in my way. But I have also thought of making it a business of going to each distiller, and endeavoring, by the best arguments in my power, to persuade them to desist from continuing the manufacture. I have also thought of endeavoring to persuade our church-members and the principal farmers to abandon the use of it in the prosecution of their business.

I had some other things to say, but my paper is full, and I must therefore, for the present say, affectionately, farewell. HENRY FORD.

The following letter to Phebe Field is without date, but is supposed to have been written in the year 1822:

SIXTH-DAY EVENING.

This afternoon, on sitting down in my house, my meditations were so pleasantly directed to objects appertaining to the prosperity of the good cause, that I seemed almost to forget the pain which I had been suffering, occasioned by bruising my hand.

I have, in times past, had many gloomy hours in looking on the dark side of things, and particularly as related to our dear society. But of late I am a good deal inclined to endeavor to bear the sorrows of this world, and forget the things that are behind, and press forward toward the mark for the prize; and I believe I never before experienced so much of that situation of mind recommended by the apostle,—"Rejoice evermore, and in all things give thanks."

We yesterday made a pleasant visit with Asa and Ruth Potter. I had to consider the many exercises and conflicts of mind I have experienced on account of the school at Aurora, and for the preservation of these dear friends. The institution having prospered in their hands, and they now having returned with peaceful minds to their quiet habitation, is no small consolation to me. They have also opened a pretty little school, and by a little encouragement it may perhaps become just what will suit Friends for their daughters, and so leave Aurora for the children of others exclusively.

I have thought very much about our relinquishing it, as it did not seem likely to answer the design. But my prospect has now entirely changed. It now looks best to me that we give renewed close attention to it, making some little alterations so as to correspond with our present views; and then visit it oftener, especially as there is some deficiency for want of a suitable female head. Let us, as much as possible, be of one heart and of one mind, for in unity there is strength.

My reflections and feelings are a good deal interested about our little publications. The concern has cost me much exercise and conflict of mind, besides care, time, and money. The coöperation of the sisters is now much needed. Much depends on them, as relates to carrying the thing into effect. To sit down at home and collect such pieces and sentiments as the best kind of love may dictate, and have them impressed on the minds of the children of Friends and friendly people, from DeRuyter to Chatauque,

and from Ontario to Deerfield, is a concern, the prospect of which is truly animating; and I believe it is one of the best concerns I have ever been engaged in. And I think it will be useful to parents, as well as to children, if they can be prevailed upon to take hold of and use the tool put into their hands. Perhaps at the time of your answering the queries, thou may feel a freedom to call the attention of the sisters to the subject. If the plan should be carried into effect here, Friends in newer countries, where it will perhaps do more good than with us, may follow the example.

I should be glad to have thee pay attention to as many of our little friends as thou conveniently can, so as to enable thee to act from thy own observations and reflections. Dear James Mott, in a letter to me, justly remarks, that there are other means of promoting the reformation of the world besides preaching.

I have thought that the promoting of reading well chosen publications, and inspiring the minds of children with a love for such reading, may be a very considerable means, with the Divine blessing, to enlarge the borders of Zion and strengthen her stakes.

It is very observable that our young people are generally less acquainted with the Scriptures than their fathers and mothers were at their age. This will certainly be a great loss to them. Our plan is calculated to provide a remedy.

JOSEPH TALLCOT.

PHILADELPHIA, *4th Mo.* 4, 1822.

ESTEEMED FRIEND, JOSEPH TALLCOT: We have had before our society thy interesting communication, dated 3d Mo. 10th, and feel much obliged by the privilege thou hast granted us, and we unite with the alterations proposed.

The Catechism is our principal object; many of the reading lessons attached to it we have already published; it is not deemed expedient to retain them all; and as the time for holding our Yearly Meeting has nearly arrived, we shall defer publishing it for the present.

We sympathize with thee in thy labors for the promotion of truth, and the lively interest thou manifests for the welfare of the dear children and youth, and we should be glad to coöperate with thee in any plan to aid thee in the prosecution of thy benevolent purpose. But our means are very limited; the association consists of but twenty-four members, and most of that number are by no means wealthy; a majority, perhaps, subsist by our own exertions. There are a few persons, not of our society, who contribute two dollars yearly. We endeavor to move in simplicity, and be contented to be the least of all the servants.

We have, since the organization of the society, published twenty thousand tracts, in twelve numbers.

There is no doubt, as thou observes, that there are many liberal-minded Friends in our Yearly Meeting; yet there is not a general openness toward the dissemination of tracts.

Signed on behalf and by direction of the Female Tract Association of Friends of Philadelphia.

MARY HUGHES, *Clerk.*

From Gideon Curtis.

HOMER, *4th Mo.* 16, 1822.

ESTEEMED AND BELOVED FRIEND, JOSEPH TALLCOT: For a few days past my mind has been led to review times and seasons that are past, and I have been solemnly tendered in the retrospect of those seasons when thyself and thy dear Sarah have visited at our house; in some of which I believe the Great Shepherd of souls was sensibly present, and, as it were, covered us with the mantle of his love. And notwithstanding this life seems checkered with a great variety of shades and changes, and like the great ocean, surge succeeds to surge, and our best state is truly militant, yet with grateful heart be it mentioned, there are also seasons of rest; yes, seasons of peace, which the world can neither give nor take away.

I have sometimes seasons of mourning on account of my unfaithfulness, and seasons of joy and thankfulness for continued preservation. At this time I am favored with a feeling which makes poverty rich, and which loves the tents of Jacob more than all the treasures of Egypt; under a sense of which I felt a desire to write thee, that thou might weep with those that weep, and rejoice with those that rejoice.

Farewell.

GIDEON CURTIS.

From Joseph Tallcot to Joseph C. Dean.

SCIPIO, 10*th Mo.* 28, 1822.

DEAR COUSIN: I have not forgotten the desire expressed in one of thy letters, that I should communicate my reasons for dissenting from thee with respect to some sentiments contained in thine. But I have felt very poor and low in my mind, and not qualified to say much on so important a subject. I have also an idea that anything like disputation is not apt to be beneficial to either of the parties. These considerations have prevented any attempt to comply with thy proposal; yet at this time feeling a degree of that love which produces freedom, I am willing to offer some little remarks, which I hope will do no harm to either of us.

I will firstly speak of my own experience. For more than thirty years, I trust it has been the prevailing desire of my mind to avoid evil, and to do good. I have, from time to time, been encouraged in the pursuit of the path of apprehended duty, by the consolations of the spirit; at other times I have experienced seasons of gloominess and discouragement. I apprehend every Christian experiences much the same. In those gloomy seasons the prospect of future happiness seemed to lose its animating influence; to bury my gloomy feelings sleep was desirable, and I almost fear, that if eternal sleep had been offered me at such a moment, I might have embraced it, and relinquished the struggle for future bliss. But what the hope of future good failed to effect, was excited by the alarming consideration of

the awful state of the unredeemed in a never ending eternity. Of course, I conceive a belief in the annihilation of the wicked, if it had gained my assent, might have rendered abortive my pursuit after future felicity.

In the next place, I have been considering how sinners are generally awakened to a sense of their condition; and as far as my knowledge extends, the first awakening sensations are those of terror, and fearful apprehensions of the state of the wicked hereafter; and after being humbled and brought down by these fearful considerations into a state of contrition, then it is that they experience forgivness, and are consoled and permitted a foretaste of the happiness of the redeemed.

Although many have not given much place to these convictions and reproofs of instruction, so as to witness the consolations of the spirit, yet a belief and a fearful foreboding of the final calamities of the wicked, will have more or less influence in restraining them from wicked acts. Judge Blackstone says, "Of all the parts of a law, the most effectual is the vindicatory;" and Locke, in his deep and excellent consideration of the human understanding, says,—"The dread of evil is a much more forcible principle of human nature than the prospect of good." These sentiments, I conceive, are corroborated by common experience, and by the general tenor of Scripture.

I have also made it a subject of thought, whether those liberal-minded people, who have conceived that eternal punishment is irreconcilable with the character of a benevolent Creator, are more pious and happy

than other people. Although there are, doubtless, some sincere ones amongst them, yet I do not find anything peculiarly flattering as regards their goodness or happiness.

Indeed, I am at a loss to find a motive for adopting such a sentiment; for, admitting it to be correct, they realize no peculiar advantage from it, as those of an opposite belief would equally share with them in the consequences. But in case they should be mistaken, the loss to them might be incalculable. It is hardly a mark of sound judgment to pursue a road which may lead them estray, when the safe one is open before them.

Now, dear cousin, having simply stated such remarks as occurred to my mind, I leave them for thy consideration, much desiring thy comfort and happiness every way. It is, doubtless, somewhat of a trying season with thee; may thou be influenced with a portion of that wisdom which will lead in the path of safety.

Amongst other considerations, thou wilt doubtless be disposed to ascertain how far thy movements contribute to thy own happiness and quietude of mind, and that of thy dear family. Farewell.

Affectionately,

JOSEPH TALLCOT.

From William Foster, Jun., of England, to Joseph Tallcot.

TROY, 11*th Mo.* 18, 1823.

MY DEAR FRIEND: I intend to leave these two pamphlets under the care of some friend, to be for-

warded to thee at Nine Partners. I think they will be likely to prove interesting to thee, and probably to other Friends, to whom thou may have an opportunity of showing them, in the course of thy travels.

I also enclose thee a copy of a list of Scripture references in testimony to the coming of our Lord, and his gracious mediatorial office, &c. I have not examined it throughout, but as far as I have gone, I think it very valuable, and am of the opinion that it might be useful to many of our young people, and have a tendency to establish them in the faith delivered to the saints.

I hope thou wilt have the kindness to write me during thy visit in Dutchess county; a letter may at any time be addressed to the care of Thomas Eddy, New York, or John Warder, Philadelphia.

It is now cold, wintry weather, and we have to return to the westward as far as Brookfield, but I desire to be resigned and devoted, in all things, to the service of my blessed Redeemer, and to follow him into every place, whithersoever he may be pleased to lead me.

With love to thy dear wife, and in hope that thou wilt bear me in remembrance during the residue of my tribulated pilgrimage in this land, and when the wide Atlantic may roll between us,

I am thy affectionate friend,

WILLIAM FOSTER, Jun.

From Joseph Tallcot to Phebe Field.

AMAWALK, *2d Mo.* 4, 1824.

DEAR SISTER: We have now been absent from home two months, and have been very much favored as regards health. We attended several meetings at Nine Partners and that vicinity, and one at each of the places where we formerly resided, and visited many of our old friends; then came by the way of Croton, Purchase, Sawpit, and Mamaroneck; had a meeting, and visited our aged Aunt Rebecca; she is smart and green in old age, being eighty-one. She waits on her company with her usual politeness. She is, and has long been, a mother in Israel. One practice of hers was particularly interesting to me; she has long been in the habit, when going to meeting, of taking fruit, cake, or plums in her pocket, to hand out to little folks after meeting, and commending them for orderly conduct and quiet sitting, and manifesting her love for them. Such kind attention would have a tendency to produce love in children toward their older friends, and render the attendance of meetings pleasant to them.

The company of the young has a great tendency to awaken the sympathies of the aged who travail in spirit for the arising of that water which maketh glad, and which, in an especial manner, flows toward the young and tender plants.

We have visited a number of our aged Friends, and were consoled at finding them patient, quiet, and affectionate, like good little children.

Last week was held the Quarterly Meeting of Pur-

chase, where we had the satisfaction of the company of Anne Braithwait, an eminent minister from England. Her religious labors were extensive and edifying, tending to settle the minds of the hearers on the rock, Christ Jesus, and to silence that floating, speculative spirit, which at present is the divider of the brethren, and threatens the peace and prosperity of the church. Ann Shipley and Hannah Field have gone with her to Nine Partners, but I do not learn that she has any idea of going to the west; her prospect is confined pretty much to the seaboard.

We have spent two nights with thy Rebecca; she thought herself not quite well enough to attend meeting, but expects to meet us to-morrow at D. Miller's.

Many of thy friends inquire affectionately after thee.

Myself and thy dear sister Sarah unite in much love to thee and all inquiring friends, the children in particular. JOSEPH TALLCOT.

From Joseph Tallcot to Isaac and Anne Thorne.

SKANEATELES, *6th Mo.* 25, 1824.

DEAR FRIEND: My wife suggested writing to you by your brother, who, with his wife, is in our neighborhood. I feel quite disposed to comply, could I be furnished with matter that would be interesting or instructive; but it is much my lot to be very destitute of every sensation that is valuable or desirable. I have, however, felt a sympathy with Anne on account of the turn her prospect has taken. Was it in

my power to say anything that would be comfortable to her, I would not withhold it; but I trust her dependence for strength and consolation is directed to a higher and more sure source than man. I trust she will, as much as possible, abide in quiet resignation, and endeavor to shut out the reasoner. From the effects of her ministry on my mind, I have long esteemed her a living minister, and I have seen nothing to obstruct the prospect she had in view; yet I am willing to hope the course the concern has taken may be for the best. Indeed, we have high authority for believing that all things will work together for good to those who love the Lord. That this may be the happy experience of dear Anne is my earnest desire.

Sister Phebe Field is considerably improved in health; so she is able to attend meetings, and has lately had two appointed ones.

My wife unites in love to yourselves and family; also to M. and R. Comstock.

Yours, affectionately,

JOSEPH TALLCOT.

To John V. N. Yates, Superintendent of Common Schools in the State of New York.

SKANEATELES, 12*th Mo.* 28, 1824.

RESPECTED FRIEND: A few days since, I accidentally met with an extract from the report of the committee who framed the plan for the organization of our school system. This document contains a very interesting item on the subject of the use of the Scrip-

tures in schools; and I was involuntarily inspired with a desire that some medium might be devised for inviting the attention of the good people in each town, who take an interest in promoting the welfare of the youth, to this important subject. My desire has since been strengthened by perceiving that, with a view of promoting the moral and religious as well as the literary improvement of the scholars, the Superintendent has recommended the formation of education societies, and that this, in several instances, had been complied with.

A plan of this nature, if judiciously managed, will, I conceive, be likely to produce important and beneficial results, one of which I hope will be the introduction of the Holy Scriptures into every school, and occasionally, at least, into the hands of every class.

I am aware that objections have been suggested against the Scriptures as a school book, especially in schools consisting of both sexes. This objection may, however, be removed by using judicious selections, designed especially for the use of schools. A work of this kind, by William Allen and Stephen Grellet, is extensively used in various parts of Europe, and recently stereotyped in New York, and is perhaps preferable to anything of the kind.

My attention has been much drawn to the subject, and I felt an inclination to impart to thee some of my views; cordially desiring that wisdom may mark all thy movements in the performance of the exalted duties of thy official station, so that a blessing, through

thy labors, may descend upon thousands of the rising generation.

I send thee six copies of the American Practical Catechism, for the use of schools consisting of children whose parents are attached to the different religious societies. It has been introduced into the New York free schools, and some others in the country, and been examined by clegymen of the different religious denominations, and received their approbation.

As a great variety of religious sentiments abound in our free country, it would of course be attended with no small difficulty to frame a work of this nature, of any considerable extent, free from all objections. The numbers sent thou may please hand amongst thy friends, for examination, and should thou approve of the plan, and deem it advisable to make an attempt to introduce them into schools, either in its present form or with some alterations, I should be pleased to hear from thee on the subject.

I am, with due respect, thine, &c.

JOSEPH TALLCOT.

Joseph Tallcot having resided on his farm in Scipio about sixteen years, sold it, and removed with his family to Skaneateles, in the spring of 1823, and settled on a small farm adjoining that beautiful lake, where he lived sixteen years, during which time he continued actively engaged in promoting the various benevolent enterprises of the day.

It may not be amiss to mention that he accepted the appointment from the governor of inspector of

schools, as a means to aid him in visiting schools through a large portion of western New York, in which service he continued for a number of years; distributing his books and tracts among the teachers and children; addressing the schools in a kind, familiar manner; imparting advice and encouragement, and clearly evincing that it was love alone which prompted him to these labors.

To the State Superintendent of Schools.

ESTEEMED FRIEND: A few weeks ago I forwarded thee, for inspection, "Scripture Lessons," and the "American Practical Catechism," accompanied with a few remarks on the subject of education.

For several years past I have had an idea that much improvement might be made in conducting our common schools, tending to the promotion of piety and virtue, and of course to the lessening the number of crimes.

I was gratified with the governor's remarks on the subject; and as there will probably be a committee on the school business, I wish the privilege of imparting to them some of my views on the subject. I therefore take the liberty of communicating to thee, as the head of the school department, that which I should be glad to have imparted to them and other members of the legislature, at thy discretion.

The governor makes a very interesting statement relative to the moral effects of the charity schools in the city of New York. Very similar reports have been made respecting the conduct of persons who

have been educated at the numerous schools under the patronage of the British and Foreign School Society; as also those for instructing the adult poor to read the Holy Scriptures.

Are not these plain facts sufficient to awaken our inquiries as to what farther can be done for promoting Christian morals in our common schools?

Improvements are usually progressive, and in proportion to the inquiries and exertions of ingenious and enlightened men. If one dozen such men were to coöperate with the Superintendent, and make it their business, under the patronage of government, to devise and promote improvements in rearing the tender thought, and teaching the susceptible minds of children, would it not be as reasonable to expect success in this engagement, equally with the same endeavors directed to any other object?

The monitorial system of education might doubtless be introduced into all our cities and large villages. And in the country, where this would not be advisable, other improvements might be introduced, one of which ought to be the introduction of the Scriptures. I am persuaded that many scholars now attending our schools, are very little more benefited by a knowledge of the sacred volume, than the children of Hindoostan.

The improvement of morals and the dissemination of pious sentiments, is an important design of the founders and managers of charity schools. They endeavor to devise means and pursue measures the best adapted to the attainment of their object. They not only introduce Scripture lessons, adapted to the capa-

city and instructions of the learned, but much pains is taken to excite a love and veneration for those sacred precepts and examples. Teachers are sought for who are disposed to coöperate with the benevolent design. I have no hesitation in believing, that much of the happy effects of these schools is the result of a well managed instruction of the children in the Holy Scriptures. Is not this practicable in our district schools?

In our free government it is wisely designed that church and state be kept distinct. This idea is certainly correct, as regards partiality to any particular sect; but it ought not to be construed as prohibiting the legislature and the school department from promoting those habits and virtues which are indispensable to the very existence of our national fabric.

Deprive us for only one century of the influence of the Bible, where would be our dignified nation, and all its now flourishing institutions, both civil and religious?

It might be said by some, that parents and children may resort to their places of worship, and receive moral and religious instruction; but it should be recollected that many children are not in the habit of attending those meetings.

In one large town in our state, there has recently been held a meeting of the inhabitants comprising the different religious denominations, for the purpose of taking into consideration the propriety of introducing the Scriptures into their schools. It was an interesting and harmonious interview, and resulted unanimously, as the sense of the meeting, that the New

Testament ought to be used as a class book in every school, and that once a day the teachers should select and read an appropriate portion of Scripture, while the scholars give silent attention, and observing a short pause after reading. Would not a similar practice in all our schools meet the approbation of enlightened Christians, and be productive of much good?

Many of our schools are too large. Habits of idleness, slow improvement, and inaccuracy in every branch of learning, is the unavoidable consequence, all which tend to immorality. The monitorial system should be introduced into such schools, or they should be divided. In some instances, the difficulty is obviated by constructing the school-house with two rooms, and when the school becomes too large for one teacher, another may be employed. I believe overgrown schools are a greater evil than is generally supposed; excessive economy defeats its own object.

A well framed circular, issued annually by the Superintendent, would be likely to be useful.

Respectfully, thy friend,

JOSEPH TALLCOT.

Joseph Tallcot to Phebe Field.

SKANEATELES, *5th Mo.* 8, 1825.

DEAR SISTER: I have long esteemed it a valuable habit for youth to acquire, to take delight in filling up leisure time in the perusal of instructive books. I have known young persons very much improved by employing First-days, and other seasons, in read-

ing and writing; it has a tendency to compose and steady their minds, and prevent their mingling with improper company, where they might meet with injury.

With a view of promoting this desirable object, these Scripture Questions have been framed, and as parents are disposed to take an interest in it, and aid the children in finding the passages referred to, and encourage and assist in forming the answers, it will become a pleasing employment, both to parents and children.

In performing this, any levity in expression would be indecorous, yet not too much gravity, but rather conduct the instruction in an affectionate, familiar manner.

I conceive that many important improvements remain yet to be made in our society, in various ways, amongst which is the manner of employing our time on the day set apart for improvement and rest.

I send thee twenty-five copies of the Scripture Questions for thy distribution in families where the design will be likely to be carried into effect, in the neighborhood of Purchase. Should these be acceptable, and more be wanted, please let me know it.

I am of the opinion that the time will come, when the more sensible portion of our society will see the utility of adopting various methods to attract, interest, and instruct the rising generation, with a view of endeavoring to attach them to the best of causes; and I hope the present attempt will add at least as much as one sand on the shore.

Thine, affectionately, JOSEPH TALLCOT.

From J. Tallcot to Phebe Field.

SKANEATELES, 8*th Mo.* 15, 1825.

DEAR SISTER: "A Christian must suffer." This sentiment was expressed by a person of eminent piety at a solemn time, and I have no doubt of its being correct.

I have reflected much on the effects of suffering for righteousness' sake. The humane John Woolman felt inclined to take passage for England in the steerage, where he experienced privations and inconveniences in common with the sailors; and the effect produced was a tendency to increase his sympathies for them, and inclined him to make great allowances for their faults.

A dear friend in London feeling her mind drawn in sympathy with poor, suffering criminals, devoted a good deal of time in visiting them, and thereby cultivating and increasing those sensations in her own heart, while she was instrumental in softening their obdurate hearts, and producing kindred emotions in their neglected minds.

If the ruler of a nation, from similar motives, should devote a year to visit the criminals in his dominions, inquiring tenderly into their history and circumstances, relieving their necessities, ameliorating their condition, and giving them the best of advice, with assurances of pardon to all who were disposed to reform, would it not be likely to have a great tendency to promote and strengthen virtuous principles in their minds, and thereby produce a great reformation? Yes; I am apt to think that the effects

would astonish the world. But how much more should we be astonished, if we could but realize the effects of the sufferings of Him who declared, "If I am lifted up, I will draw all men unto me." Now this drawing seems to be effected through suffering. "I come," says he, "not to send peace, but a sword." When the natural or unregenerate man realizes his state of depravity, he is brought under condemnation, or under the operation of the sword; by this process his spirit is humbled and contrited, and is ready to cry out, "A Savior, or I die; a Redeemer, or I perish." In all succeeding stages of refinement, there is a suffering with Christ from time to time, previous to reigning or rejoicing in his goodness.

This view of the subject has afforded a little strength to my mind, as regards the suffering which is often experienced in our religious meetings. We sometimes call such meetings "hard meetings," but if we endure them in a proper manner, they will become the most profitable seasons dispensed to us.

Our early Friends had manifold outward sufferings, which brought their minds into a fit state to be acted upon by that grace which bringeth salvation. At present, our sufferings are in spirit, but no less real or acute. O, that I may learn to profit by suffering, as well as all other dispensations meted out to me, so that I may really be as I ought to be.

A very interesting part of the Holy Scriptures to me, has always been where we have an account of the effects of the preaching of the gospel by the apostles, where they enforce the doctrine of salvation by Christ. This doctrine was attended by a

power which pierced the hearts of the hearers, gathered many into the saving, experimental knowledge of Christ within, the hope of glory, and united the brotherhood. The same doctrine, preached by our early Friends, had similar effect. But when new or different doctrines have been preached amongst Friends, what has been the effect? Has it tended to build up one another in the faith which works by love? to harmonize the brotherhood, and cement the bands of union, or gather many to unite in fellowship with us?

Without entering into labored reasonings on abstruse points of doctrine, it may satisfy any sincere inquirer whether the "faith once delivered to the saints" is still to be depended upon, if we only carefully trace the well known effects.

We all unite in the expression of love to thee.

Farewell. J. TALLCOT.

J. Tallcot to A. Corey.

SKANEATELES, *8th Mo.* 25, 1825.

DEAR FRIEND: "Family duties" are expressions not much in use amongst Friends, but the subject is certainly an important one. Those silent pauses which take place at our tables, are a part of those duties. Job Scott apprehended a deficiency amongst Friends on that account. Of latter time I have thought a good deal on the subject, believing the like deficiency still prevails too generally to our loss. In a recent time of sickness, on a retrospective view of past life, this subject presented to my view with com-

fortable sensations, apprehending that I had long attended to the concern as well as I could; since then, I have felt an increase of the concern for myself and family, and also for my dear friends, and that it may be observed with solemnity and weight, with a labor maintained for external quiet and order, believing it essential at such times, as well as in our religious meetings. It seems to me that more attention and concern toward this subject by ministers and elders would be useful to them, and they better qualified to promote it amongst others.

I believe it is seven or eight years ago that my mind became exercised about reading the Scriptures in my family more frequently than I had been in the practice of; and, after a time of consideration, we adopted the practice of reading a small portion of Scripture nearly every morning at our breakfast table, succeeded by a short, silent pause. In this duty I trust we have been frequently favored to participate measurably with the spirit of the writers, producing in the mind feelings of love, and silent aspiration to the source and fountain of all good. It has been satisfactory to us, and I have felt an affectionate desire that the practice may prevail more and more amongst my dear friends.

I know that some Friends express a fear that such a practice would degenerate into formality; but from our experience, I am not any more apprehensive of danger on that account, than that our religious meetings will become so. I however feel no disposition to unduly urge my views on this subject, but let every one be fully persuaded in his own

mind. "What is not of faith is sin." Dear John Woolman was in the practice of holding up things in a tender and affectionate manner for people to think of.

As regards the education of children, besides that which may be considered purely religious, there are things of a civil nature which are not to be overlooked. Within a year past the subject has forcibly impressed my mind, and I have had an idea that if Friends come to feel the importance of the subject, some plans may be adopted to promote so desirable a concern. At one time I wrote a little sketch of what occurred to my mind, and if I can find the paper will inclose it to thee, though it may not be very intelligible, not being fully matured. But oh, for that union of spirit which gives energy to social operations.

I have been led to admire the effects of the simple preaching the gospel of salvation by Christ, as held forth by the apostles; what an effect it had to harmonize the brotherhood together, and gather souls to God. Great is the travail of my spirit, that dear ministers may be preserved as living oracles, always giving a certain sound, by which the assemblies of the people may be baptized together into the one spirit, which works by love, to the building one another up in that holy faith which works by love, and not by censure and unkindness.

I feel a freedom in love to name some things which have come to my hearing of late, from various quarters, and given me much concern. I do not mean to charge them upon any individual, but mention them as a caution. It is said some of our friends are ad-

vancing an opinion that the Scriptures are not better than many other books; that we must come away from the letter, and attend to the spirit and nothing else; for what we receive through the actual organs of sense affects the outward man only; that spirit cannot beget flesh; that Christ was placed in a probationary state, and acquired his divine character by his faithfulness to divine manifestations, and that he only died as other martyrs; that we are under no necessity to believe what we cannot understand; that the transgression of Adam had no effect on his posterity, except through the influence of example and education.

All these, and many more new ideas, have been suggested of late years, and I have no doubt but that in proportion as they prevail, weakness will increase and spread, and the divider of the brethren separate very many friends. And what is to be gained? If it were possible to bring all men to believe one or all of these propositions, what would be gained?

It is the longing desire of my heart that ministers and elders, in an especial manner, may "hold fast that faith once delivered to the saints," and endeavor to guard the flock over whom they have influence, against a floating, unsettled spirit, which is apt to be pleased with new things.

Another view of the subject deserves some consideration. An apostle said, "If thy brother be grieved with thy meat, now walkest thou not charitably; destroy not him with thy meat for whom Christ died." It seems there was a sympathetic care with the early believers not to offend, or make one

another weak. Would it not accord with apostolic usage if, when we have a view of a subject which, if communicated, would be likely to offend or grieve a brother, that great tenderness toward such should be manifested, even if we should consider them weak?

In writing this I feel much freedom of expression, which I trust grows out of the purest kind of feelings of friendship and love.

The connection of flesh and spirit, and many other things which I fully believe, are nevertheless mysterious to me; and if I have had any view of the nature and operation of Christian redemption, I still acknowledge there remains unfathomable mysteries, which I have no wish to comprehend any other wise, than according to His time and His will.

Thy friend, JOSEPH TALLCOT.

Joseph Tallcot to William Foster, Jun., England.

SKANEATELES, *9th Mo.* 18, 1825.

DEAR FRIEND: We are informed that a Friend in Philadelphia, a short time ago, received a letter from Anne Braithwait, giving an account of the safe arrival of our dear friends, Isaac Stephenson and William Foster, in their native land, to the embraces of their nearest ties of life.

The circumstance was more interesting to my feelings than any similar one of the kind before. The consideration of so lengthy and perilous a journey, associated with so many exercises and conflicts as must have been unavoidable in the present state of things in this country, now happily accomplished, tended to excite in my heart grateful emotions:

I often think of you both with affectionate recollection of seasons that are past, and thyself in particular, as our acquaintance was more considerable; and such has been the sympathy and unity of spirit, that the distance from America to England never before seemed to me so inconsiderable.

Our last Yearly Meeting came to a conclusion for the Quarterly Meeting of Farmington to divide; and the new one, to consist of Scipio, De Ruyter, and Hector, to be opened next week, under the name of Scipio Quarterly Meeting, with a committee from the Yearly Meeting to attend the opening.

Not long after thy leaving Philadelphia, I received thy last token of kind remembrance, being a neat edition of Gurney's Letters on Christianity. I have done something in circulating several small publications on that point of doctrine; but I am not certain that they have been of much benefit.

My own preservation seems at present to occupy nearly all my solicitude. I do, however, at times, feel my mind engaged for the preservation of the children and youth, with desires to do them good by inviting them to a perusal of the Scriptures, and have framed a number of questions to carry with me when I go abroad, for the purpose of handing out as opportunities occur. I will inclose a copy for thy acceptance.

I should be pleased to hear from thee by H. S., the bearer of this, on her return, and should be glad to be informed of the progress of Friends in thy country, in their several benevolent engagements; especially of Elizabeth Fry and others, in laboring for

the improvement of criminals; also of the employment at present of Hannah Killham.

The consideration of the state of society in our Yearly Meeting, often brings me very low; and, as regards myself, I anticipate very little besides suffering. I hope to bear it patiently. The outward sufferings of our early Friends had a tendency to humble and unite their spirits, and draw down the overshadowing presence of the great Head of the Church. How far the spiritual sufferings of a little remnant will tend to the same experience, is not for me to say.

All things are possible with God, and we are assured that all things will work together for *good to* those that love him; and happy will it be for those who realize this blessed experience.

My wife and daughters unite with me in the expression of dear love to thyself and wife; *also to* Isaac Stephenson and A. Braithwait.

Affectionately, farewell.

JOSEPH TALLCOT.

SKANEATELES, 10*th Mo.* 3, 1825.

DEAR ISAAC AND ANNE THORNE: We cannot get time to write more than a few lines, to tell you *that* we do sincerely sympathize with you in your affliction. We mourn with you; it is a common *loss*. How fleeting and uncertain are all mundane comforts! Let us more and more set our hearts on *things* above, remembering that "they whose minds are stayed on the Lord, will be kept in perfect peace."

We have for months indulged the pleasing anticipation of a visit from dear Anne.

May our minds more and more center to that which will not in the end disappoint us. Farewell.

Very affectionately,

JOSEPH AND SARAH TALLCOT.

P. S. We should be glad to receive a particular account of Isaac's sickness and death. J. T.

Joseph Tallcot to Richard Mott.

SKANEATELES, 12*th Mo.* 19, 1825.

ESTEEMED FRIEND: My thoughts have visited thee of late with such affectionate interest, that I conclude it might be right to manifest it by writing thee a few lines; and it seemed to rest with me to call thy attention to an exhortation of George Fox to Friends in the ministry: "To stir up the gift in themselves, and to be faithful in occupying it." How far the revival of this ancient exhortation may be reasonable or applicable to thee, I do not pretend to know; but I do know that it is accompanied with that love and sympathy which is disposed to endeavor to build up in that faith which works by love.

It is possible that the present state of society with us may dispose some who have gifts and talents committed to them to wrap them up in a napkin. Are we not in a wide world, containing souls as numerous and as precious as in any former day, and will not the duty of occupying talents be as valuable as at any period?

I have been so much tried with hearing our society charged with holding Deistical principles, and in observing so much ignorance to prevail with us in regard to our long established principles, that I have been led to frame a concise essay, principally extracts, exhibiting the views of our society relative to the divinity of Christ.

This I did principally with the view of convincing some individuals of the incorrectness of their ideas on this important subject. I read it to several Friends and others, to my own satisfaction, and apparently the approbation of most others. The idea of printing it then occurred to me, and although the essay is a short one, yet being on doctrinal subjects, our Discipline makes it necessary that it should pass the usual ordeal, and I have accordingly sent it to Samuel Parsons, to be presented to the Meeting for Sufferings. But, on further reflection, considering the state of things amongst us, I am apt to think little will be done with it; I hope, however, it will be read and considered in that meeting, at least as the testimony of a weak brother in favor of the faith which was once delivered unto the saints.

We are pleased with "Observations on the Importance of Female Education," and I have introduced a number of them amongst Friends and others.

My Sarah unites with me in expressions of love.

Thy friend,

JOSEPH TALLCOT.

Joseph Tallcot to Robert Underhill.

SKANEATLES, 2*d Mo.* 10, 1826.

BROTHER ROBERT: Thy acceptable letter of last month came duly to hand, and was very interesting. We had previously been informed of the decease of your dear Phebe. We remember her visit to our country with satisfaction, and the remembrance of her is sweet. A number of our young Friends have been taken away of late, and though they go from the evils to come, yet as the loss is ours, we can but mourn.

We have had several good visits of late from gifted Friends. They not only attended our meetings, but some of them have held meetings amongst those not of our society; and their sound, old-fashioned doctrines and labors appear to have had a uniting and settling tendency.

Thy account of the revival of concern in your Quarterly Meeting, on the subject of a guarded education of children, is very interesting, and I wish a blessing may attend your labor of love. The welfare and prosperity of our society depend very essentially on the proper education of the rising generation. Improvements in conducting it are yet to be made. Small neighborhood and family schools are desirable, and should certainly be promoted as far as practicable. Some of these are in operation amongst us, as well as with you; and as it often happens that such schools are suspended a considerable part of the time, it is very desirable that parents should endeavor to fill up those intervals, in continuing the studies of

their children at home, by their own care and instruction.

I have sometimes been peculiarly gratified when calling at a Friend's house, to find the mother, while engaged in her domestic concerns, at the same time listening to hear and instruct her children in their lessons. At other times I have been equally gratified to find the young people, on winter evenings, around a table spread with books, slates, &c. And what is worthy of notice, these are generally not only the most orderly young people, but the best scholars amongst us.

I know a mother who is peculiarly skillful in teaching; she and her children read a little lesson together, and converse a good deal on the subject—they in asking questions, and she in answering and explaining them.

As I have endeavored to entertain and instruct young people on First-days, and at leisure seasons, in learning to read and write, I have had the satisfaction to see them pleased, improved, and benefited. And I take some of the best kind of satisfaction in endeavoring to promote such a practice amongst my dear friends.

I am confirmed in a belief that a considerable reformation is needed as regards a proper division of our time, between the duties we owe to the body and to the mind. Is not too large a portion of our time and attention occupied in caring for the body, to the neglect of the mind? I have no doubt but that we might, by careful attention in regulating our practice, do much more good in the world, add much to

the relish of life, and attain more constant serenity of mind, which may prepare for the enjoyment of a peaceful immortality.

For several years I had felt uneasy for want of a more uniform and regular practice of reading the Scriptures in my family, and at length I adopted the practice of reading at the breakfast table. I learn that our early Friends were more uniformly in the habit of such devotional opportunities than we are at this day. Too much or too little dependence on means should be avoided.

The preaching of the gospel, and the reading of the Scriptures and other pious writings, have a tendency to animate and strengthen the mind, and lead it to coöperate with the offers of grace to the soul, like the gentle showers on the drooping plants.

A certain pious mother had a large family of sons and daughters. She was not only concerned to set them a good example, but also to instruct them in the duties of life, and store their minds with sentiments of piety and virtue. This she did, sometimes by familiar, affectionate conversation, adapted to their capacities. At other times this was accompanied with more solemnity, and often with reading the Scriptures. She occasionally followed them to their bedside, where her tears, entreaties, and prayers made deep impressions on their minds. The persevering and blessed effects of her pious care and labor are now visible to the third and fourth generation, and will be likely to descend to many yet unborn.

Thy affectionate friend,

JOSEPH TALLCOT.

From Joseph Tallcot to his daughter Phebe.

YORKTOWN, *6th Mo.* 15, 1827.

DEAR PHEBE: Although some of the sittings of the Yearly Meeting were stormy, and the state of many of our Friends very trying, yet we have on the whole made a good visit.

Isaac and Anne Braithwait arrived two days after the close of the meeting; they have now gone with Thomas Shillatoe and George and Ann Jones to Rhode Island Yearly Meeting, and Elizabeth Robinson is on Long Island. They all appear to be excellent Friends.

We spent about a week, after the meeting, in the city, visiting our friends and relatives, and some of them took us to the Female High School, House of Refuge, and some other places, all of which have been interesting.

Last Seventh-day we returned to Purchase, and attended the First-day meeting there, and since, the Monthly Meeting at Mamaroneck, and made interesting visits to our old friends and relatives. Our dear venerable Aunt Rebecca Titus bore us company to Samuel Titus's, Richard Mott's, and other places near her home. Her company and conversation is interesting and sweet.

We also made pleasant visits with our dear old friends, Ester Griffin and Hannah Field. Indeed, we have perhaps never had a more satisfactory and strengthening visit with our friends than the present one. May it prove like the meal of the prophet, and sustain us through succeeding trying seasons.

A good man of old declared, that "Afflictions abide me." In the present trying time in our religious society, little can be expected but sorrow and lamentation; but may we, with him, be able to say in truth, "But none of these things move me." There remains to be the same good old narrow way of safety; and this is the way of self-denial and the daily cross. May we, both old and young, with patience and fortitude strive to pursue this way in unshaken confidence.

Accounts are confirmed that a large number of the members of Pennsylvania Yearly Meeting have separated from the society, and last week held a great meeting, which adjourned to Tenth-month.

Our dear love is to thee and all of our dear children.

JOSEPH AND SARAH TALLCOT.

Joseph Tallcot to Hiram F. Mather, of the Senate of New York.

SKANEATELES, 12*th Mo.* 25, 1827.

RESPECTED FRIEND: The representatives of the Society of Friends in the State of New York, have requested me to call on the members of the legislature residing in our county, and make them acquainted with our intentions to apply to the ensuing session of that body for relief from our sufferings in consequence of military requisitions.

I was yesterday at Elbridge, and saw Judge Brown, and intended calling on thee, not being aware of thy absence at the Court of Errors.

We are not in the habit of being noisy on the sub-

ject. Perhaps thou art not aware, that in the only little settlement of our people in the county of Onondaga, there is annually a considerable suffering and waste of property, and a number of our young men have been kept in close confinement, like criminals, for not complying with military requisitions. All this we desire to bear patiently, becoming professors of the Christian religion, and to acknowledge our gratitude for the indulgences we have received under the various governments in which we are citizens.

We however deem it proper, in a respectful manner to inform those in power how far the laws of the land oppress those who cannot, for conscience sake, learn to destroy their fellow-creatures.

That persecution for conscience sake should still exist in our land of boasted freedom, I am inclined to think is rather an unpleasant circumstance in the view of many of our worthy citizens. But the alleged difficulty of allowing privileges to one part of the community, which are denied to others, with some presents a barrier to any plan of reform; yet others, amongst whom is DeWitt Clinton, think the fact that our society support all their own poor, would be an equivalent for the exemption we desire.

I cherish a hope that our lawmakers and men of influence will not relax in their endeavors to effect a remedy for every evil in our government, and thus become more "a terror to evil doers, and a praise to those who do well."

In the present age there seems very little occasion to oppress or discountenance conscientious men; we

hear of no complaints from any place of a redundancy of quiet, conscientious, peaceable inhabitants.

As early as the days of the apostles, the rights of conscience and the laws of the land sometimes clashed; and they boldly asked the question, which was the better way, "to obey God or man?" And the like spirit has in all ages influenced the martyrs.

I have no idea that a spirit of persecution at present is the cause of our sufferings, but rather a want of a clear understanding on the subject, which, I hope and trust, will be promoted by the contemplated interview. Thine, respectfully,

JOSEPH TALLCOT.

The following extracts from several letters of Joseph Tallcot to his wife, were written during a journey in company with Caleb McCumber, to attend a conference of Friends in Philadelphia, and other religious service:

HORSHAM, *7th Mo.* 14, 1829.

MY DEAR WIFE: We got along very well, and arrived in New York on last Seventh-day evening, and found our relatives and friends generally well.

We attended the meeting for Sufferings on Second-day, and on Fourth-day morning took passage in the steamboat and arrived at our friend, Isaac Bonsil's, at the Hospital in Philadelphia, in the afternoon. Next day we attended meeting in the large house in Arch-street. My feelings were affected with the remembrance that the little company at home might be then convened, and resemble the sparrow on the

house top; but even the little sparrow was not to be forgotten.

We have called to see a number of Caleb's old friends, who are of the first rank in society, and were treated very kindly.

On First-day we attended two meetings, and in one of these the few in Skaneateles came again afresh into my mind, with the encouraging thought, that to drink at the little rill might be as refreshing as at the stately river. Yesterday morning Charles Allen, a young elder, kindly took us in his carriage to Frankfort, where Thomas Chalkley once lived, and had a meeting in the forenoon, and one at Abbington in the afternoon; to-day one at Byberry, where had been a large meeting, now reduced to a few, who have been building a neat little meeting-house, such an one as I hope we may have at Skaneateles.

Caleb seems to be favored in the ministry, and is much engaged in using the language of encouragement. We are to attend meetings in these parts the remainder of the week, and return to the city on First-day; after which Caleb thinks of going to the Jersey side, and will probably occupy the time there until the conference meets, on the last Second-day in the month.

I am informed that Stephen Grellet is traveling toward our country, and will likely reach Skaneateles shortly. I hope R. will supply my place, and accompany him onward.

We had a visit at our lodgings from Roberts Vaux; also Catharine Morris, who is gone into the country with a brother in poor health. Also from Sarah Wis-

tar, who seemed very affectionate, and was urgent I should visit her in the country; and several other Friends have called on us. Isaac Bonsil is a very pleasant man, and he and his Ann make us very welcome, and she takes about the same care of our clothes that my Sarah would.

He has kindly invited us to visit public works and institutions, and takes us in his carriage to the Mint, Fairmount Water Works, &c. But I have seen nothing here of greater interest than the printing establishment, at New York, of the American Bible Society, where I saw thirty-three presses in operation, twelve of which were propelled by steam, and were managed by two young women each. The printing is neatly done, and they turn off about one thousand Bibles per day, as we were informed.

I am very often diverted with Caleb's pleasantry. He pursues a similar course in all companies; tells a hundred interesting anecdotes, which seem to flow almost spontaneously, and very often instructively, in a childlike simplicity of manner. He inclines to go amongst those who have been the greatest sufferers, and are depressed under it, feeling they need cheering up. I am inclined to think few, if any, public Friends get along with more general approbation and interest, both in and out of meetings.

SEVENTH-MONTH, 22.—I have, for a long time, been uneasy that there should be so much diversity in the Discipline of the various Yearly Meetings, so that some of them disown their members for causes which are allowed in others. This has tended to weakness, and I have a hope that the present conference will

lead to greater uniformity in the Discipline of the society. This I conceive is a leading consideration, as in regard to principles and doctrines, the several Yearly Meetings have issued very explicit declarations, and with entire unanimity of sentiment.

SEVENTH-MONTH, 29.—We attended four meetings in New Jersey, and returned to the conference on Second-day. The number in attendance is forty-five. On Third-day, Israel W. Morris took Isaac Thorne and myself to his home, five miles out of town, and returned yesterday morning.

I am inclined to think that the committee will close its session this week, in which case I may reach home some time next week.

Our kind host, Isaac Bonsil, says he recollects thee, and desires his love.

EIGHTH-MONTH, 1.—I have been favored with good health since leaving home until yesterday, when, at the house of John Paul, I was taken with a disordered stomach and severe pain in my head, which increased, and was accompanied with a nervous affection, so that I shook all over violently, and thought it probable my exit was near. I wished to be conveyed in a carriage to our home at the Hospital, where my feet were immediately placed in warm water, and cold water applied to my head, which afforded relief, and being bled, this morning am pretty comfortable, and hope to start for home in two or three days.

This important conference has been very satisfactory, and is expected to close this evening.

My head is too weak to write more now.

EIGHTH-MONTH, 2.—I rested well last night, and am comfortable, and hope to be able to meet again with the committee to-morrow. It is not certain when the session will close.

This morning had an interesting visit from Isaac Collins; yesterday George and Ann Jones called to see me, as did Samuel Parsons, Joseph Bowne, and others. It has been a resting time to my mind since my indisposition; I have enjoyed the company of my friends, and I believe I shall ever consider the enlargement of the circle of my acquaintance, during the present journey, as a valuable treasure.

My physician advised me against attending the meeting to-day, and I have occupied the time in perusing the last number of the "Friend."

SECOND DAY MORNING.—The Quarterly Meeting of Philadelphia sits this morning, and as I feel stronger, shall venture to attend it with Caleb. In the mean time, our large sub-committee will be preparing business for the general committee. It is expected the labors of the conference will end soon.

From Samuel Parsons to Joseph Tallcot.

FLUSHING, 11*th Mo.* 12, 1829.

ESTEEMED FRIEND: Thy letter of the 1st inst. was received on the 7th, which was the day for the Meeting for Sufferings, to which I stated the information

thou communicated in relation to the conveyance of the Nine Partners' School property, and it was the mind of Friends that it be sent to New York by mail, directed to William and Samuel F. Mott.

The Meeting for Sufferings being informed that several members in the city had recently been imprisoned for the non-payment of military fines, have concluded that the memorial sent to the legislature last year, should be again presented, and a committee was appointed to perform the service.

I was requested to inform thee that it would be acceptable to the meeting if thou would see the members of your county on the subject, previous to their leaving for the Legislature.

The Meeting for Sufferings also took into consideration the circumstances of the southern tribes of Indians, the Cherokees, &c., and the disposition manifested by Government to remove them into the western wilds. A committee was appointed to prepare a memorial to the government of the United States, and produce it at an adjournment of the meeting on the first Third-day of next month; and information thereof is sent to the several Meetings for Sufferings on this continent.

I have felt for thy Sarah and her sister Phebe Field, in these troublous times. I suppose they shrink from the disciplinary proceedings. It has been the case with others of us; but feeling it a duty to do what we could in the ability afforded, we have felt the reward of peace. I should be glad to be remembered to them.

Thy affectionate friend,

SAMUEL PARSONS.

Joseph Tallcot to his son D.

FOURTH-DAY AFTERNOON.

MY DEAR SON D.: Since being at thy house this morning, thyself and thy interesting family have been constantly in my mind, accompanied, as usual, with cordial desires for your welfare and happiness.

In the first place, I want to remind thee of the vast importance of keeping, as much as possible, in a meek, gentle, affectionate temper of mind in thy family, and endeavor to govern them in love. The hurry and anxiety of business is very apt to lessen the qualification of a father for the very important duty of bringing up the children in the nurture and admonition of the Lord, by example as well as by precept. I should be glad to do all in my power to strengthen thy mind in that which will promote thy own happiness, and the happiness and welfare of thy family.

It is necessary for us to be engaged in business; but as the world is a hard master, let us take a little time to retire from it, and meet together with our friends in the middle of the week, and endeavor to unite in seeking for strength and wisdom to aid us in the performance of all our duties.

Thou hast much to be grateful for as relates to thy dear wife and children. It is true, the care and government of active children is attended with some anxiety; but the more active they are, the more likely will they be, if carefully educated, to become useful in the world, and a comfort and staff to their parents in old age.

We are likely to have a school for them, but they

will lack suitable employment to keep them out of harm's way at leisure times. I will venture to recommend the following plan: Let George follow thy example, when young, in building a little hut for a shop, to be either a frame, or posts in the ground, boarded up with cheap stuff, twelve or fourteen feet square, with a window and door. Let him do as much of this as he can himself, and advise him about planning and fixing it. It will be well for his little brother R. to have an interest in it as a partner, for which purpose I will give him one dollar to pay for nails, also a window, and lend him some tools; and it may be necessary to supply them with some more tools and a work-bench. And when completed, let their parents visit them often, inspect their work, and always smile on their juvenile labors, and encourage their industry. It should be understood that other boys, except their cousins, should be rarely invited or admitted to their shop. The trifling trouble attending this would be greatly overbalanced by their learning the habit of industry, and the use of tools; and what is of more consequence, it would aid to preserve them from rambling about and learning evil things, while thus innocently and usefully amused. I shall be pleased to visit and look upon them.

Thine, affectionately,

JOSEPH TALLCOT.

From Joseph Tallcot to Asa Mead, of Hartford, Connecticut.

SKANEATELES, N. Y., 12*th Mo.* 30, 1830.

RESPECTED FRIEND: I have just been reading thy interesting address, lately delivered before the Hartford County Peace Society. It is truly consoling to become acquainted with this valuable addition to the many late testimonies in favor of one of the best causes.

I notice thy reference to the "small, isolated, inactive denomination of Friends." This view of the society is not altogether incorrect; yet I felt desirous that the author of such a valuable production should be animated and encouraged with a rather better view of his fellow laborers.

The denomination of Friends, it must be acknowledged, are a small, and, in some degree, an isolated and peculiar people; yet I hope they are not entirely inactive and useless in the creation. It has not been so much their design to render themselves detached and singular, but to pursue a straightforward, consistent Christian course, according to their conscientious views of religious duty. It may be matter of consideration, that as they were abundantly persecuted by various denominations, as they in turn had power, these denominations have incorporated into the records of those dark times, numerous statements calculated to justify themselves, and condemn the character of the persecuted. These records are read by men of general information, while those of Friends are partially known.

The society of Friends in Great Britain have taken a very decided and active part, in concert with the benevolent of other denominations, in promoting the numerous objects of charity and benevolence which have gone into operation there, in modern times—missionary enterprise nearly excepted—and this has also been much the case in various parts of America. Their influence is acknowledged to have been very considerable in improving the condition of persons there, as well as in promoting the penitentiary system here.

As to missionary enterprise, the Friends have been a good deal affected with the conduct of Christians in attempting to convert the heathen, with the Bible in one hand and the sword in the other. They have as yet thought it right mostly to confine their labors to Christians, in order to convince them of the propriety of exhibiting an example more consonant with the letter and the spirit of the gospel.

They have, in the first place, refrained from all warlike measures, and have patiently submitted, for conscience sake, to have their property distrained, or their persons imprisoned, to satisfy military requisitions, rather than compromise their testimony against war and bloodshed; and when arraigned at court martials, they have availed themselves of the opportunity of pleading the cause of the Prince of Peace. Opportunities of this kind have sometimes occurred during their imprisonment; so that their sufferings, no doubt, have been a means of making impressions favorable to the examination of pacific sentiments.

They, moreover, frequently memorialize in a re-

spectful manner their different Governments; soliciting forbearance to their suffering brethren, and setting forth the enormities and anti-Christian nature of war, and contrasting it with the principles of peace and love as taught by the author of Christianity. The tract accompanying this will afford a specimen. It has been extensively circulated, and not long since read in the legislature of New York by one of its members. Many of our itinerant preachers have traveled very extensively, and preached to all classes, and the peaceable nature of the gospel of Christ has been a favorite theme.

We have long been in the practice of circulating, extensively, publications of our own, and of other writers, on the inconsistency of war; and although we are ourselves a Peace Society, yet of late years, since those not of our society have moved in the subject and instituted other Peace Associations, our members, both in England and America, have united with them, and shared in their labors.

The labors of our society have been considerable, and increasing, to ameliorate the condition of the people of color, and the aborigines of North America; also to promote the cause of temperance.

In all these concerns, Friends, for a long time, labored very much alone. But they are now happy in having a numerous host of worthy coädjutors in all these great subjects. May the Lord bless and prosper them in their pious labors, and give them wisdom and fortitude to accomplish his work, to their own peace and his glory.

Thy affectionate friend, JOSEPH TALLCOT.

From Joseph Tallcot to Isaac Collins.

SKANEATELES, 1*st Mo.* 4, 1830.

ESTEEMED FRIEND: I lately saw a summary account of the society of Friends in Hale's Premium History of the United States, printed by Collins & Hannay. The author has probably procured his information from some of the ancient writings of our persecutors, and may have had no design in giving an unfavorable coloring to our character. Would it not be well if Friends should extend more care that correct information should be given to authors who are about to publish such works?

A splendid Geography, translated from the French by James G. Percival, is now publishing in Boston, which speaks of our society, styling us "Quakers or Tremblers, benevolent enthusiasts." Although this is not so objectionable as what has been said of us, yet it is calculated to make unfavorable impressions on the minds of strangers, and should be corrected in future editions of these works.

At the present time, while not only ancient misrepresentations are operating against us, but those also of our own times, it may be incumbent on us to embrace every favorable opportunity of giving the public correct information. It would seem that authors, designing their works for general use and sale, would be disposed to avoid unfair statements of this kind, from motives of interest as well as justice. It cannot be that they wish to misrepresent.

I have for some years been wishing to see an abridgment of the history of our society, for the use

of our children, and for distribution amongst others, that they may have an opportunity of being better acquainted with our history and religious principles than heretofore. I have no idea, however, that we are likely to get many converts to our society at present, but am of the opinion that Friends have been of some use to other societies, and may continue to be so, if we keep strictly to our principles and testimonies, and embrace suitable opportunities, in a kind, friendly manner, to let them become acquainted therewith.

Many of our dear ancient Friends have devoted a large portion of their lives to disseminating the knowledge of the truth, but they have left something to be done by their successors. May all of us mind our callings. The aged are fast passing away from works to rewards, and the work must devolve on our shoulders if it continues to be sustained.

I am glad to find that the cruel conduct of Georgia toward the poor Indians, calls forth the sympathy of the people. The proceedings of the citizens of New York, at their late meeting on the subject, are really praiseworthy. I suppose Philadelphians are no less sensitive on the subject. Perhaps it will be a favorable opportunity for the different Yearly Meetings of Friends to manifest their unity as brethren, by simultaneously addressing our general government on the subject which has long arrested the attention and warm sympathy of our society—the welfare and preservation of an injured race of our fellow men.

Our Meeting for Sufferings is about to petition our

legislature for relief from military requisitions. The subject is so interwoven with the last revised constitution of our state, that a redress of the evil appears doubtful. Yet, with the benevolent, it might be supposed rather a hardship to take the last cow from a poor family, or drag a poor worthy man off to be immured in close confinement as a criminal, because he cannot, for conscience sake, support or promote a sysem which even its advocates admit is a great corrupter of morals, and answers very little or no purpose in qualifying men for actual service; and all at a time when our nation is at peace with all the world.

I should be glad to be remembered to Isaac Bonsil and wife.

Thine, affectionately,

JOSEPH TALLCOT.

From Asa Mead to Joseph Tallcot.

EAST HARTFORD, *Jan. 15th*, 1831.

FRIEND TALLCOT: I was pleased to receive your kind letter of the 30th ult. I have known something for many years of some of your brethren, but I am convinced not of the most active among you. Of the publications of the Friends in this country I have seen few; of those in England more, and I rejoice to recognize them as fellow laborers in the cause of peace. And whatever Christians of other denominations may think of their doctrines in some respects, I think few will deny that they are nearer the gospel standard in regard to war, intemperance and slavery, than any other people. On these subjects they will

need no change of doctrine to meet the glories of the Millenium.

They deserve great credit for consistency of conduct, not even shrinking from suffering when called to bear testimony against war. Yet, dear sir, I have supposed their influence was nearly confined to their own denomination. The singularity of their dress and language has caused them to be regarded as differing wholly from all other Christians, and unwilling to coöperate with any. Their opposition to war has been considered a sectarian peculiarity, and associated with a singular dress, a rigid adherence to particular forms of speech, &c., and their publications in this country having a limited circulation among the people of other denominations, perhaps, in fact, owing to the style not being sufficiently adapted to the taste of the present day. These, with other circumstances, may have prevented their doctrines, and even their sufferings, from producing the proper effects, which truth, consistently maintained, would otherwise have done.

The formation of Peace and Temperance societies, and of societies to diminish the evils of slavery, and assist in abolishing it, should be hailed by the Friends with peculiar joy. It opens the door wide for the entrance of those favorite sentiments into every church and denomination. Where they have so long labored alone, they may soon hope for men of every name as helpers.

The walls of sectarian prejudice are broken, and truth can reach every Christian, recommended by the approbation of those in whom he has confidence.

This is one of the great advantages arising from the united operations of Christians of different names. They find there points of union, at least; as they become more acquainted, these points multiply and extend, and become lines, and at last they find only points of difference, or surfaces of union. Thus the way is opened for all to partake of the good that has been shut up in each part.

I think I may say, without hesitation, that the American Peace Society would greatly rejoice to see the "Friends" uniting with them; this may be the case to some extent, but I apprehend it is limited.

Perhaps I did the "Friends" injustice in speaking of them as a small, isolated, inactive denomination. Of their numbers in the country I have but very imperfect information. That they are more isolated than any other denomination, is, I think, true; but this is by no means essentially a fault. Activity is comparative, and I could only compare the Friends with other Christians in New England; and in this comparison I may not be just.

I rejoice in all they do to oppose war, intemperance and slavery, and to ameliorate the condition of the wretched. I think I have not given them credit for all the good they have done. I hope, now that they see others coming forward to help in the good works which they have long been doing, they will redouble their efforts, and meet with abundant success everywhere.

I have a large parish, numerous duties to perform, and very little leisure; you will therefore excuse anything imperfect in this.

Wishing grace to you, and the whole spiritual church of Christ, I subscribe myself your friend,

ASA MEAD.

Joseph Tallcot to his Wife.

NEW BEDFORD, *6th Mo.* 3, 1831.

MY DEAR WIFE: We had a very pleasant passage to Newport, where we arrived in the morning timely for meeting. Next morning came on by stage to Dartmouth amongst Peleg Gifford's connections, and attended meeting in course on Fourth and Fifth-days, and this morning came on a few miles to this place, being kindly received at the house of our dear friend, George Howland. We shall probably continue here a day or two, and attend their meetings in course, on First-day. On Fourth-day afternoon we had a meeting at a village called Padanaram. From this place to Providence is more than thirty miles, and Peleg seems to have no prospect of going there before the Yearly Meeting, if at all.

On account of an appointment to Canada, I have made up my mind to go directly homewards after that meeting closes, unless I spend two days in making a visit to Moses Brown and other friends at Providence.

I believe Peleg's mind will be prepared to let me go; and I have mentioned the circumstances of the case to several Friends, and they assure me that he shall be encouraged and assisted in finishing his visit in prospect.

I shall call at our cousins in New York, to meet or

hear from thee. Please inform our sister Phebe Field of the time of our return home. It would be very desirable to visit our dear friends a few days, but we must omit it at this time.

Thine, affectionately,

J. TALLCOT.

From Jane G. Mead to Joseph Tallcot.

EAST HARTFORD, *July 30th*, 1832.

JOSEPH TALLCOT—DEAR SIR: I took from the post-office, a few days since, a letter from you, directed to my dear departed husband. More than nine long months ago he finished his course on earth, and as we humbly trust ascended to the reward of the righteous.

I was not surprised that intelligence of Mr. Mead's death had not reached you; as he was unknown in your place, and belonging to a different denomination, you would not be likely to hear of it, except from the public prints.

The last report of the American Peace Society contains a very honorable mention of his services in that cause, and of his death.

Mr. Mead possessed a warm, philanthropic spirit, and rejoiced in the success of truth and benevolent enterprise, by whatever denomination it was conducted.

I purpose to send you, with this, a short obituary notice of my dear husband, published in the memoir of our beloved son, who preceded his father a little more than six months in the race to glory. His father, in writing the memoir of his son, endeavored

to exclude everything that could be considered sectarian, in order that the book might be serviceable to all parents and children.

Should you receive this package safely, be pleased to let me know, by a pamphlet, or some other way.

Yours, with respect,

JANE G. MEAD.

From Noah Worcester to Joseph Tallcot.

BRIGHTON, *Aug. 17th*, 1832.

MY DEAR FRIEND: I have received your acceptable letter, with the newspaper, which I think of sending to Boston. I have some doubts whether it will be necessary to republish the article in this region, as I have seen nothing reproachful to the Quakers in any of our papers for a long time. At present I think there is no denomination of Christians which stands higher in general estimation in this part of the country than the "Friends," and I should rather be sorry to have it known here that they are reviled in other places.

I am not in a situation to give you information relative to the peace societies, except what you will gain from the report of the American Peace Society, of May last, which I now send you. I also send the number of the "Calumet," which contains it. I think of sending you, with this, a small tract, the principal part of which I wrote for the "Christian Monitor," and which was also published by the editor as a tract. I hope it will meet your approbation.

Yours, affectionately,

N. WORCESTER.

From Jane G. Mead to Joseph Tallcot.

EAST HARTFORD, *Sep. 20th*, 1832.

RESPECTED FRIEND: I have been slow to acknowledge your kind favor of the 19th ult., not because I did not feel your generous kindness, but owing to a multiplicity of domestic avocations.

Your Catechism I like very much, and hope to derive much benefit from it, in instructing my children. Everything that relates to the instruction of children in knowledge and religion is interesting to me, and I feel a desire, as far as possible, to avail myself of every such advantage.

With the memoir of your friend I was much interested, and have handed it to several to read. We felt, while reading it, that true religion operates alike, and speaks but one language, however diverse the names by which we may be called, or the creeds to which we give a particular preference. To the dying believer, Christ is all in all; they find in themselves no justifying principle, and flee alone to the all-atoning righteousness of the Savior. Many of her expressions were similar to those uttered by my beloved husband, near the closing scene.

I think I heard your friend preach in my native town, in the state of Maine, some fifteen or twenty years since, and very well recollect her commanding appearance and discourse; but I do not agree with your views in regard to female preaching, and think the general tenor of Scripture forbids it. In the very formation of the female frame and mind, God has

shown that woman was destined to move in a more retired sphere than the other sex.

In some of our churches it is becoming somewhat common for brethren and sisters to meet, and pray and converse together, although some of our denomination are rigidly opposed to even this; yet, for myself, I do not see the impropriety of it where the heart is warmly engaged in honoring the Savior and seeking the salvation of men.

Your request to make some use of the remains of my beloved son, in the next edition of your Catechism, I have no objection to, and presume the publishers and proprietors of the book will be equally willing. My greatest desire with regard to the memoir is, that it may be useful to parents and children. Should you do anything of the kind, I should be glad to see one of them.

I expect, in a short time, to leave this place, and reside for a time with my friends in Goshen, in the state of Maine.

I shall send you a Portland paper containing a short notice of the ancient faith of the Friends. I was glad to see it at a time when infidelity is sweeping over our land. It seems as if all Christians who hold the great essential doctrines of the gospel, should be willing to lay aside minor points, and contend, in the spirit of love, earnestly for the faith once delivered to the saints.

I presume your wife sent me the memoir of H. F. Though I may never see your faces on earth, I hope we are friends and brethren in Christ, and striving to obtain the rest of Heaven. Let us, then, be dili-

gent, and set our standard of active holiness and obedience high, and ere long we shall arrive at that blest world, and mingle with those beloved ones who have gone before us.

Your obliged friend,

JANE G. MEAD.

From William Foster, of England, to Joseph Tallcot.

BRADPOLE, NEAR BRIDPORT, DORSETSHIRE,
3d Mo. 8, 1833.

MY DEAR FRIEND: I have so good a remembrance of thy kind and fatherly feeling toward young people, that I am encouraged to hope thou wilt excuse me from making any apology for introducing to thy notice Alexander Metford, the son of my friend, Joseph Metford, of Bath, who is going over to the United States, for the purpose of settling there. If he should reach Skaneateles, and it should be in thy power to recommend him to a situation, or give him an introduction to Friends at any other place, thou wilt confer a favor on his tender and anxious parents, and I shall feel myself obliged by thy kindness.

I have a pleasing remembrance of thy kindness to me, and of the tenderness of thy spirit, and thy love to the Lord Jesus, and to those of whom thou couldst believe that they were endeavoring to approve themselves his true disciples; and I should be gratified by hearing more particularly of thee and thy dear wife, and your children and grandchildren. Pray tell me whether my namesake is living, as I should

like to send him a little present some day, to show that I acknowledge him.

There must have been very many changes since I was in your country,—much that must have given thee pain; and I can well believe that many have been thy sorrows and trials. I should truly value a letter from thee, my dear friend, to tell me of your little meeting, and of Friends in the western part of the state of New York. I should especially like to know what Friends in the ministry remain in connection with our society in your Quarterly Meeting, and in the adjacent ones; whether you are able to keep up your schools to good satisfaction; and how the colored people are getting on among you. A very general feeling of concern and sympathy for the poor slaves prevails amongst people of all classes in England, and all hope that measures will be adopted in the present session of our legislature for their liberation.

I send thee a few of our anti-slavery papers, that thou mayst have some idea how much the public are interested in the subject. The account of the settlement of the Hottentots near the Cape of Good Hope, is a proof of the degree to which liberated slaves are capable of providing for their own support.

Please to mention whether there are any Indians left in the state of New York, and whether Friends are at present doing anything for them.

With love to thy wife and family, I am

Thy affectionate friend,

WILLIAM FOSTER.

From Samuel Parsons to Joseph Tallcot.

FLUSHING, 3*d Mo.* 10, 1833.

MY DEAR FRIEND: I have lying before me thy acceptable letter of the 7th ult.

Thou hast, I conclude, observed in the "Friend," that the Camden pleadings and decision are likely to be published at last.

I cannot remember whether I wrote thee the conclusion about the conference. A number of the members of our committee were unwilling to meet until after their respective Yearly Meetings; in consequence of which I have written to the committees of all the Yearly Meetings, proposing that measure.

Thy last letter on the selection and distribution of suitable works for children, and for Friends generally, I have again read over since commencing this letter, with increasing interest. The subject of a National Tract Society I have for a considerable time past thought much upon, and I have believed it would rapidly advance the concern, wherever Friends are prepared for it. I mentioned thy views in the meeting of the managers of the Tract Association in New York, last week. But it did not get so good hold of the minds of the members as I expected. They seemed to think the association could print as many tracts as there were openings for distribution; and that the great thing wanting amongst Friends was an increased concern throughout the country on the subject.

Thou sayest true that little has been done by our society here, and that English Friends have done

much more than in this land. The whole subject of books and education does really seem to be in its infancy amongst us. I fear that the main difficulty is that Friends are not a reading people; but I do not despair of the final success of this cause. The literary and the religious instruction of youth in connection with it, is one of the most important concerns that can engage the attention of a mind devoted to the improvement and best interests of the human family.

I shall again revert to thy suggestions on this subject, and cannot but hope that they will yet form the ground-work for some plan for benefiting our youth.

First-day schools for Scriptural instruction are making their appearance in our town; one has lately been established by some women Friends in New York, and the objections to them are giving away surprisingly.

I believe I have mentioned to thee, in a former letter, that Thomas Evans' work on Scriptural instruction, is preparing for the press; it will, I hope, supply a great desideratum.

Stephen Grellet was, at the last date, in France. Hannah Backhouse was, a few days since, in Boston, and Jonathan further east.

With love to thy Sarah, in which my wife joins, I am thy affectionate friend,

SAMUEL PARSONS.

To Jabez Chadwick, a Presbyterian Clergyman.

SKANEATELES, *4th Mo.* 20, 1833.

FRIEND CHADWICK: I have been perusing thy work on baptism, which thou sent me; and in return I offer thee a small work on the same, and other subjects.

The reading thy book gave rise to some thoughts, which I am willing to mention in feelings of Christian charity, for thy consideration, desiring sincerely to be correct in religious belief. As the baptism of John and that of Christ are wholly distinct—one elementary, and the other entirely spiritual; that, being only to repentance, and was to decrease, and of consequence come to an end; this, was to thoroughly cleanse the heart, and was to increase and be perpetual,—I do not find a single text of Scripture that enjoins the first as a standing ordinance. I have felt satisfied with the opinions and practice of St. Paul, who thanked God that he had baptized only a few of his numerous converts.

When Jesus commanded his disciples to go into all nations, baptizing them in the name of the Father, Son, and Holy Ghost, does it not seem reasonable that he alluded to his own baptism? If not, how shall we account for the course taken by the great apostle of the Gentiles, who planted many churches? It has always appeared to me that the command was, that the apostles were to preach to all nations in the power of the Father, Son, and Holy Ghost, and this would produce conviction, and plunge, or baptize, them into a sense of their lost or undone condition,

and cause them earnestly to exclaim, "A Savior, or I die; a Redeemer, or I perish."

I have read many biographies of pious people of various Christian denominations, who have practiced differently, as regards the use of this outward type or ordinance, and they seem equally to have attained the object of the saints' faith.

Thy friend,

JOSEPH TALLCOT.

Joseph Tallcot to Abraham I. Underhill.

PHILADELPHIA, *6th Mo.* 28, 1833.

MY DEAR FRIEND: I have met with encouragement from my friends here, in regard to my new contemplated periodical, and have received funds to aid me in furnishing poor Friends in Canada, and other remote places, gratis.

If Friends in and about cities will become constant subscribers, it would assist in sustaining my plan. It is entirely in accordance with the concern of the Yearly Meeting relative to education.

The promotion of the best interests of the rising generation is my only motive in engaging in so arduous a labor, at the expense of so much time and money.

I send thee four copies as a specimen of the work, which please hand to the education committee of your Quarterly Meeting, with the request that they will make Friends in other meetings acquainted with the work, and coöperate with the editor in promoting subscriptions for it in every family. Those who do

not need them, may find ample room to distribute them amongst children. I should be glad that those not of our society should become subscribers, and poor families supplied gratis.

We have enjoyed good health, and made a very interesting visit here; attended all the meetings which have been held in the city in two weeks, except one, including four Monthly Meetings.

In early periods of our society there appears to have been much more energy in promoting its various objects than at present. We are now probably behind other societies in this respect. I greatly desire an increased coöperation in doing good.

I have enjoyed much satisfaction in taking my horse and spending days in going from house to house, obtaining subscribers to the Bible concern, and handing out books and tracts to parents and children.

Our friends in Pennsylvania have a book enterprise in contemplation. They propose creating a considerable fund for printing suitable publications for Friends' families, and selling the works at cost. I have been sketching a broad plan for them to work upon, and offered for their inspection, which is approved by some. Had I leisure, would send thee a copy of it. Thine, affectionately,

JOSEPH TALLCOT.

From Joseph Tallcot to Samuel Parsons.

SHERWOOD'S, 2*d Mo.* 1834.

MY DEAR FRIEND: Thy kind letter of last month was very acceptable.

I have been compiling a Scripture Catechism for common schools, and think it also might be useful to the children of Friends.

I have enclosed a short essay on education, and should be glad if thou would look over it and give me thy advice in regard to submitting it to the Meeting for Sufferings.

In early periods of the society of Friends much care was taken to instruct the rising generation in the Scriptures, and in the doctrines of Christianity as held by them. As early as 1676, they had in use Barclay's Catechism, which we all know is all in Scripture language; and another Catechism, by William Smith, was published, and we learn that instruction in these formed a part of the daily employment of families.

In later periods of the society, there appears to have been a decline of Christian labor on this important subject. The consequence has been, that many of our educated members have grown up with but a slight knowledge of, or attachment to, the Scriptures, or to our religious principles and testimonies, and have in many cases been lost to our society.

Does not a solemn responsibility rest upon every living member of our society to labor faithfully to gather not only their own, but also all children for whom Christ died, equally as for ours, "into the garden enclosed?" Does not the solemn declaration of the prophet apply to us? "Turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

When leaving the city in the year that an association was formed for promoting First-day schools, a sweetness accompanied my mind, which I have no recollection to have experienced at any other time, to the same degree, on returning from Yearly Meeting. Sensations of a kindred character have accompanied my mind occasionally, when attending First-day schools and reading meetings; and these have tended to strengthen and encourage my mind in pursuing the course of apprehended duty. Schools of every description require energy, perseverance, and right zeal to perpetuate them. Unfounded prejudice has prostrated nearly all the First-day schools; even that at Farmington is rather declining since the association in New York has withdrawn its fostering influence. Some Friends are opposed to associations of any kind. Should our Yearly Meeting see fit to appoint a committee to coöperate with committees of its subordinate meetings, in promoting First-day and other schools, and encouraging other means of education, it is probable the concern would advance, and many First-day schools would rise up.

It appears that the Yearly Meeting of Indiana recommended down to its subordinate meetings an epistle on the subject of education, prepared by their Meeting for Sufferings. I wish the merits of these schools thoroughly discussed and examined by our Meeting for Sufferings. Perhaps my essay, with some revision, may serve to introduce the subject. If it should be thought advisable, I would forward a copy for the other part of my book for examination. I am, however, in low spirits. Our difficulties in-

crease from opposition in various ways, as well as from the apathy of many; perhaps it will be safest "to keep in the ward until the indignation be passed."

We have had an acceptable visit from Daniel Puckett, and were cheered by the company of our dear old friend, Caleb McCumber, at our late Quarterly Meeting, who has since held a meeting with the prisoners at Auburn.

Thine, affectionately,

JOSEPH TALLCOT.

From Joseph Tallcot to J. J. Thomas.

SKANEATELES, 3*d Mo.* 23, 1834.

MY YOUNG FRIEND, J. J. THOMAS: I have been thinking of two small amendments to the sketch of a plan for Bible schools. One of them is, that the Superintendent may omit reading such of the essays as he may think advisable. The other is, a clause to admit those who cannot conveniently commit the answers to the Scripture questions to memory. For although I consider this the most improving part of the exercise, yet if exacted in all cases, it might discourage some who are in the back ground, and would think it too great a task to repeat before company; but if permitted to merely produce the answers in writing, they might be gradually brought forward.

If my young friends of North Street are willing to carry the plan into complete operation, it will help me in my endeavors to make Friends understand the nature of the plan, and the good effect to be expected from it, more especially, if one of you should exhibit

an essay, clearly explaining the benefits of the institution; in the hope of which I will just hint at a few which I contemplate. To commit the most striking passages of Scripture, with chapter and verse, to memory, will be a satisfaction to recollect during life. To write them will be improving, as regards penmanship. It will also keep them in a progressive state in their learning, when not attending school. It will employ the leisure time of some who would otherwise worse than lose it, in hurtful reading or injurious company. It will afford matter for entertaining and useful conversation in their social intercourse, and it will tend to bring them together with some of their elder friends to have an agreeable as well as an improving interview, and make them better acquainted with each other and with their friends, in places where they live remote from each other. Annexing remarks and observations to their answers will improve them in composition, and will also lead them to more fully ascertain and understand the Scripture proofs on which the doctrines and testimonies of our society are founded. And the verbal questions are also calculated to excite the learners to an attentive perusal of the Scriptures.

Thy father suggested the idea of occasionally inserting in the "Friendly Visitant" arguments or other matter to help young Friends in defending themselves against the attacks and cavils of infidels. I fully approve the sentiment, and would willingly insert a concise essay in each number. An essay from

your school would be acceptable. No age is to be excluded from participating in these schools.

Thine, sincerely,

JOSEPH TALLCOT.

Joseph Tallcot to Isaac Collins.

ON CANAL BOAT, NEAR SCHENECTADY,
8th Mo. 22, 1834.

MY DEAR FRIEND, ISAAC COLLINS: Myself and wife are now on our return home. Have spent three months in visiting our old friends and relatives, and attending meetings. We had not visited our kindred since the separation in our society; they have received us kindly, although most of them had left us. We attended the Quarterly Meetings of Cornwall, Nine Partners, Stanford, Easton, and Saratoga.

At Nine Partners, we had an interview with a number of Friends on the subject of the Bible concern, at which our dear friend, Hannah Backhouse, was present. We tried to remove objections and explain the objects of the concern as well as we could; but they declined doing anything whatever, in consequence of the strong objections of some individuals not present. I however left a subscription paper with a friend, who appeared to take interest in the concern; and since leaving there, I have written several kind, explanatory letters to Friends in different sections of that Quarter.

As my wife was with me on a visit to the meetings, with a minute, I felt it rather a delicate matter to act further in the Bible concern after this defeat, lest it should hurt her services.

As the promotion of the reading of the inspired volume was one of the designs of the Bible Association of Friends in America, I have the satisfaction to inform thee that my observation enables me to state that this object is progressing, and that there is, doubtless, a considerable increase in family and private reading, in quarters where auxiliaries are formed; and besides this, there are more or less Bible schools in all of them, except Cornwall and perhaps Ferrisburg, which meeting has just entered into the concern.

I believe there are something like one hundred and fifty particular meetings in the compass of our Yearly Meeting, and only sixteen schools under the care of the society, and about forty family schools. Our boarding-school is very small.

In all our labors for the promotion of education, the welfare of society, and the spread of truth and righteousness in the earth, we must humbly endeavor to bear in mind, that "Except the Lord build the city, they labor in vain who build it." Yet we firmly believe that well-directed labor in such pursuits, is usually blessed in spirituals, as well as in temporals.

The number of subscribers for the Visitant is on the increase.

My wife unites with me in the expression of our continued love to thee and thy children.

JOSEPH TALLCOT.

From Joseph Tallcot to Abraham I. Underhill.

SKANEATELES, 8*th Mo.* 27, 1834.

MY DEAR FRIEND: We arrived at our home day before yesterday, and found our family and friends in usual heath, although a number of our neighbors have gone to their long homes during our absence, several of them old people.

I find numerous orders came during my absence, mostly from Friends in Indiana, for my little periodicals. They seem to take considerable interest in them. This is encouraging, as my principal object is to supply Friends in remote and newly settled countries, where schools and books are generally scarce.

I have also received a letter from a female Friend in Deerfield, which interests me agreeably. She says they are commencing a First-day school, and a good deal of interest felt in it, and only want a little help about books, which will receive attention. It is to be hoped that way will open for a regular plan to supply Friends in low circumstances and in remote situations.

I have received a communication from the North-Street school, by which it appears in a prosperous state, and has a library attached to it; and also to three other schools in Scipio Quarterly Meeting. As books have been sent on, gratis, for our two other meetings, it is probable they will be accepted, and schools organized. It also appears that an association is formed, consisting of Friends of several meetings in the Quarter, for the promotion of the guarded and religious education of children; and two elders

and three ministers are appointed to visit the Bible schools, and also Friends of the meetings where no schools are yet opened, in order to promote that object, and to encourage the general concern. Its success will probably depend much on the labor of Friends of Purchase and Scipio Quarterly Meetings. If we can get our schools in a good way, so that favorable statements can be exhibited at the general meeting of the Education Association, at the time of holding our next Yearly Meeting, it will likely be a means of diffusing the concern.

We had the acceptable company of our friends, Richard Mott, Anna M. Thorne, and Reuben and Phebe Howes, at the Quarterly Meeting of Easton and Saratoga, which was a privilege we prized. I do not see why those two meetings should not be made one.

As I have been pensively looking into my own heart, and into our poor society, it has occurred to my mind, that one of the consequences which must be expected to result from the very unhappy separation from us of so many of our friends, in whom we placed confidence, would likely be to give an opportunity for the divider of the brethren to endeavor to create distrust, suspicion and evil surmisings, which will have no tendency to build up one another in that faith which works by love. This, added to such a remarkable state of ease and worldly prosperity, which now prevails, produce in my mind gloomy apprehensions of the future.

We made an interesting visit at Amawalk, with our congenial friends. Do try to do them all the

good thou can, in these thy latter days. In one of the meetings of ministers and elders, I was concerned to speak of the benefits of aged Friends devoting their time and attention more to the improvement of the young and the middle aged.

My wife and daughter join me in the expression of love to you all.

JOSEPH TALLCOT.

From Samuel Parsons to Joseph Tallcot.

FLUSHING, *9th Mo.* 2, 1834.

MY DEAR FRIEND: A deputation from North Carolina Meeting for Sufferings attended ours yesterday, with a minute of their former meeting, by which it appears that the free people of color under their care will be reduced to slavery, if speedy exertions are not made for their removal to free governments; and they are taking measures forthwith to effect this important object.

It was concluded to raise money, in concert with Rhode Island and Philadelphia Friends, whom the deputation have also conferred with, and a committee was appointed to the service. They propose beginning at one hundred dollars, and I have been desired by them to request thee to have subscriptions opened as soon as may be, within your Monthly Meeting, for that object, and remit the money raised to W. F. Mott, or I. R. Willis.

I was obliged by the information in thy letter, written as thou proceeded north, and I hope the concern will prosper in thy hands.

We have not yet a First-day school organized here,

owing to the pressure of engagements occasioned by the great number of strangers amongst us during the prevalence of the cholera. But we hope soon to go on with it. Catharine Murray is quite low with the dropsy. J. & H. Backhouse expect to sail soon. Henry Hull is gone to Ohio and Indiana, and Joseph Bowne has returned home.

I am thy affectionate friend,

SAMUEL PARSONS.

From the same to the same.

FLUSHING, 10*th Mo.* 7, 1834.

ESTEEMED FRIEND, JOSEPH TALLCOT: Thy favor of the 27th ult. is received. I think it likely Friends in the city of New York will raise one thousand dollars for sending the free colored people from slavery in North Carolina; some Friends think of doubling their subscriptions.

Friends in New York are engaged in the examination and selection of books for First-day schools and libraries, which is an interesting part of the concern. I am glad to hear you have progressed as you have in the religious instruction of children and young people.

You have likely heard the affecting account of the death of our friend Henry Hull, at Stillwater, in Ohio. Catharine Murray and Enoch Dorland are also gone. Thus we continue to be stripped. May we who remain labor diligently to improve all the little residue of our time to the service of the Great Giver.

I am humbled in thinking and meditating upon my unprofitableness, but I have earnestly at heart the great subject of religious instruction; and I hope, if time is allotted me, to endeavor to do what little I can to help in this good and important work.

I am just setting out for Philadelphia, with my two sons to school, and must therefore conclude, with love to thy Sarah.

Thy affectionate friend,

SAMUEL PARSONS.

To A. I. Underhill.

SKANEATELES, 12*th Mo.* 7, 1834.

ESTEEMED FRIEND: This hasty note is to tell thee that the kind, persevering labors of our committee of the Quarterly Meeting Education Association, has so far overcome opposing prejudices, that a Bible school is now in operation in each of our meetings. I have attended all of them, except one, and much to my satisfaction; and I am increasingly persuaded that they may be so managed as essentially to advance the best interests of the rising generation. But much well-directed, persevering labor will be indispensable.

Dont let your schools flag; the labor will devolve on a very few, and much depends on their faithfulness.

Thine, sincerely,

JOSEPH TALLCOT.

From Richard Mott.

MAMARONECK, 12*th Mo.* 22, 1834.

DEAR FRIEND, JOSEPH TALLCOT: Thy letter of the 5th ult., by W. Ferris, came to hand a few days since, and was truly acceptable.

Thou kindly mentions the sale of my factory, and I appreciate the desire expressed by thee. The cares of this life have long been a burden to me, often greater than I have known how to carry. To be engrossed with the cares of business, has not suited the inclination of my mind. It has not been my proper element for a long time; hence the burden has been harder to bear. I had much rather be employed in "seeing how the brethren fare," and in visiting the "widows and fatherless in their affliction," than in buying and selling, and handling money. I do hope that my efforts will be successful in disengaging myself still more from the cares and confinement of business; for if I have a supreme wish, it is that I may be so situated that the brief remnant of my days may be devoted to the service of Him who has done so much for me, and but for whose mercies I should long since have been consumed.

The entanglements and love of this world, how they impede the progress of Friends in the spiritual life! Is it not, in great measure, owing to this cause, that we have to lament the apathy that so prevails in relation to religious instruction of children?

I have been long favorably impressed relative to First-day schools. I believe them to have been of singular benefit in neighborhoods where they have been

kept; and I admire how any reflecting person can find fault with them.

To effect, in the minds of children and young people, a love for the Holy Scriptures, is to gain an important point; and a love for these writings will produce a taste for Friends' books, which may prove an antidote against the light and miserable trash with which the world abounds, and by which many minds are poisoned. Thou wilt conclude by this, that I approve of your plan, and wish you good success. Nothing, however, will insure this, but a reverent dependence on Him from whom the blessing must come; and this dependence I much desire may be cherished in all our attempts to promote the cause of truth.

I do most cordially reciprocate thy concern relative to proper reading. I, too, remember when my reading was much confined to the Scriptures and Friends' books, and I trust I am sensible of the good effects through life. This concern has long been impressed on my mind; and I have recently opened it in our Meeting for Sufferings, where it obtained solid attention, and I hope will produce one more effort in so good a cause.

I am pleased to hear from our mutual friend, Caleb McCumber, and have no objection to his promoting temperance societies, and presiding at their meetings.

My wife reciprocates your kind feelings, and unites with me in love to yourselves and your children.

Thy affectionate friend,

RICHARD MOTT.

From Joseph Tallcot to the Association of Young Men Friends, for the purpose of acquainting themselves more fully with the history and other writings of our society.

The essay headed "Friends' Books," contained in the 19th number of the "Friend," has attracted the notice of a number of readers.

I have received a letter from a Friend proposing my furnishing an essay approving the objects of the said communication; and on looking closely at the subject, am persuaded that judicious selections from the writings of Friends, embracing such facts as are the best adapted to interest, instruct, and edify the young, would greatly promote the reading of the valuable productions of our worthy predecessors, more especially if a system should be adopted to increase their general circulation.

A general system of coöperation will very essentially promote the design, and lead to making and publishing the books, as well as their more general circulation and perusal. Instead, therefore, of forwarding anything myself for publication, I feel best satisfied to recommend to you, and to the Reading Association of Young Women, each to forward an article, embracing the foregoing sentiments, approbatory of the article just named, and offer them for insertion in the Friend. Such approbation and additional remarks would come well from the two associations, attract more notice and do more good than a communication from an individual.

It may be of consequence to have your essays sent soon, that they may circulate before the time of the

Yearly Meeting in Philadelphia, and may be productive of usefulness when the book concern comes under consideration.

It would be pleasing to me to meet with you; I must, however, defer my visit to another time, as circumstances call me home.

Be assured of my continued interest and regard for your association, and I would suggest the propriety of your inviting a greater number of suitable youth to take a part with you.

Yours, very affectionately,

JOSEPH TALLCOT.

From Joseph Tallcot to Richard Mott.

SKANEATELES, 1*st Mo.* 6, 1835.

MY DEAR FRIEND, RICHARD MOTT: Thy very acceptable letter of the 22d ult., is now before me. The whole contents were interesting; but those lines saying that the Meeting for Sufferings had become interested relative to the importance of our young Friends being more fully instructed in the Holy Scriptures and the writings of Friends, than has been the case of late years, was especially so; and I notice thy expression of a hope that one more effort will be made in so good a cause.

It would be gratifying to know in what shape the effort will be made. I consider the subject, at the present time, of vital importance to the well being and prosperity of our religious society. Very few are now added to us by convincement; if the society is sustained, it seems as though it must be done prin-

cipally by educated members. For many years much gospel labor has been bestowed amongst those not of our society. I do not attempt to say how far it may be right to continue such a course, but I have no hesitation in believing that the judicious labor of gifted Friends is imperiously called for in the pale of our own society. The more I look into the subject of education, the more I am confirmed in the opinion that a great reformation is indispensable to the prosperity, if not the very existence, of the society.

We know that in the year 1818 the Yearly Meeting of London issued an epistle of advice to its members on this very subject, and we have reason to believe that considerable advances have been made in that country in the education of their children. This has not been effected, however, independently of much personal labor and exercise; and I am persuaded that we shall find personal labor and vigilant attention, as well as advice and exhortation, indispensably necessary, if we ever effect the important object of drawing the attention and affections of our young Friends, from the fashionable reading of the day, to the Scriptures of truth, and the pious writings of our worthy Friends.

Some years before the separation, I had a little essay printed on this subject, a copy of which will I inclose. During the conflict in society, the subject was for several years less impressive on my mind; but of late it has returned with increased weight.

I was much interested on the subject of education during a visit to Friends on the Holland Purchase,

two or three winters ago; I think I gave thy Abigail a detail of my discoveries and reflections. Since that time I have met with not a few circumstances that have interested my feelings and increased my concern, a few of which I will mention. One auxiliary Bible association had a few Bibles for gratuitous distribution; myself and another Friend called to present one to an only son of a large family of orderly children, not members—their mother a worthy elder. The present was gratefully received. She said her children got their education at the district school, where the Scriptures were not in use, and her children were very ignorant of the contents of the Bible.

I called to see a sick Friend. They had two little daughters, and I asked the eldest if she read at school in the Testament. She replied, No. The father remarked that he was sorry it was excluded from their school, but he manifested no design of instructing them himself. The little girls showed me their store of toy books, and I recollect that amongst the number were Tom Thumb, Goody Two Shoes, and Glass Slippers. In these they manifested a particular interest. Some had been purchased by their father, and others were presents from their teachers, who, it is probable, were opposed to using the Scriptures.

A third instance, which attracted my notice, was a lad, perhaps twelve years old, whose parents had taken the care and trouble of a family school in their house. At the close of a Bible school, written Scripture questions were handed out to the scholars. The one handed to this lad was out of Romans. That evening, being at the house where he boarded, I per-

ceived he was entirely at a loss whether the Epistle to the Romans was in the New or Old Testament.

There appears to be great harmony amongst us in regard to doctrines; yet there are conflicting opinions which not anything short of the same principle which gathered us to be a people will reconcile. Some good folks seem to think that the Scriptures are not to be read except when a religious impulse leads thereto; that reading them at stated times is objectionable; and that they cannot be understood or be useful without the aid of the same spirit which gave them forth. Perhaps some of our worthy writers and preachers have not been sufficiently explicit on this point. The mystical parts of the Bible need the aid of the Holy Spirit to unfold them, but much of the contents are plain to the understanding of a child.

I am not tenacious as to the mode of conducting the contemplated measures for the benefit of our youth. We had a school for Scriptural instruction twelve years ago; the children of our foremost families were among the learners. Their parents have always been satisfied with the effects, and are zealous promoters of schools on similar plans in other neighborhoods. Some of the scholars of our former school are pious young people, and take an active part in the present schools; but we have been bereaved by death of seven of our former scholars, who were promising young Friends, and all closed sweetly. These are encouraging circumstances, as regards such schools; but what greatly adds to my own encouragement to persevere, is that I am generally favored,

on leaving these schools, with feelings similar to those on leaving a favored meeting.

We have lately had a very good visit from Dugan and Asceneth Clark. They are gone to the west, intending to be at the approaching Half-year Meeting in Upper Canada.

I should be glad to attend the Meeting for Sufferings, but am prevented. Thou may show these hasty lines to my dear friends, Adam and Anne Mott, if thou thinks them worth the trouble of perusal; or others, in thy freedom. My Sarah unites with me in expression of continued love to thyself and thy A.

JOSEPH TALLCOT.

Anne Braithwait to Joseph Tallcot.

CLAPHAM, NEAR LONDON, *6th Mo.* 1, 1835.

TO JOSEPH TALLCOT — DEAR FRIEND: It was interesting to hear of thy labors of love in promoting the religious instruction and welfare of the dear young people; and on my return from a long absence from home, I found the parcel brought by our mutual friend, Henry Fisher, containing some numbers of thy periodicals, with which we have been much pleased.

Since coming to London, we have had the satisfaction of seeing our dear friend, Humphrey Howland, and have thought it a privilege to share his society. From him thou wilt receive a trifling memento of our cordial desires for the success of thy plans, and we shall be pleased to hear from thee any particulars thou may incline to transmit.

Our Yearly Meeting has been a memorable one, in which, through many conflicting circumstances, I think it may be said that truth gained ground; that being baptized by the one spirit, and moving under the direction and renewed anointing of the Blessed Master, we might all keep our ranks in righteousness.

With love to thy wife, thy sincere friend.

A. BRAITHWAIT.

From Joseph Tallcot to Abigail Mott.

SKANEATELES, *7th Mo.* 13, 1835.

ESTEEMED FRIEND, ABIGAIL MOTT: I am obliged to thee for thy remarks on the errors in my publication.

I have just returned from attending the Monthly Meeting in Hector, where a committee was appointed to accompany the advices of our Yearly Meeting, and the epistle from the Meeting for Sufferings, to their families. Myself and the Friend with me accompanied the committee. After some silence, some parts were read, generally such as relate to moderation in business, reading, &c., as also the concluding part of the advice of the Yearly Meeting of women Friends of 1834, accompanied with encouraging communications, calculated to strengthen the minds of old and young to carry those seasonable advices into effect. I seldom if ever experienced a more interesting visit to families. If our Monthly or Quarterly Meetings should pursue a similar course, commencing at the south and proceeding to the north and west, I have much reason to believe it would have a great

tendency to carry those important advices into effect; but without something like this, I fear they will be passed over much too lightly.

When I visited the infant school of Friends in Philadelphia, the children were exercised out of a sketch from the life of George Fox. I have years ago read a short account of William Penn, which was interesting, and I have thought that extracts from the Journals of Friends might be made, consisting of such parts as would be the most interesting and instructive to children, and published at cheap rates, for the use of our First-day schools, and perhaps answer a valuable purpose.

As the Association for Scriptural Instruction have some funds, I hope thy Richard will assist in using it in the best manner.

It became necessary for the prophet to leave the cave and anoint his successor. There are many youths in our western part of the Yearly Meeting; I want thy R. should not too long delay.

L. M. Hoag has made us an acceptable visit, and now gone to the west.

Our love is unabated to thee and thy R.

JOSEPH TALLCOT.

From Joseph Tallcot to Isaac Collins.

SKANEATELES, 11*th Mo.* 30, 1835.

MY DEAR FRIEND, ISAAC COLLINS: William Davis wishes to become a subscriber for the "Friend," to be directed to Kelloggsville, Cayuga county, N. Y. I could have written to your agent, but it will afford

me much more pleasure to ask of thee the favor of taking the necessary care in having it forwarded, as at the same time it affords me the opportunity of manifesting our continued and affectionate remembrance, and to congratulate you on the acquisition of a tender and interesting inmate in your already numerous and lovely family.

My health is much improved, though not entirely free from the disorder. My wife and self are just returned from a visit to a school for Scriptural instruction in the little meeting at Sempronius, seventeen miles south of us. There are only six or eight families, or parts of families, of Friends, who live very scattering. The very quiet and comely sitting of their children, together with a few others who attended, I thought was a satisfactory evidence of the utility of these schools. Important are the first impressions on the human mind.

Attending these schools always has a tendency to raise my spirits. They are often held where Friends have no other school, and I believe they have a tendency to counteract the contaminating influence of the mixed schools.

When the most pious and gifted Friends in each meeting become engaged to get together, and agree on such plans of operation as may be best adapted to interest the young in acquiring the knowledge of the Holy Scriptures, and the approved writings of Friends, meeting with the children, and taking kind notice of even the hindermost of the flock, then I am persuaded that a revival will be experienced in our

poor society, both among those who water the flock, and those who are watered.

We have had evidence, of late, of a remarkable unison of religious sentiment amongst Friends in America, as regards doctrines. When we shall become as well agreed in works, I have no doubt we shall more and more shine as a city set on a hill.

Our dear friend, E. Evans, made us a very good visit two or three years ago. We dearly love her in the Lord, and should thy Rebecca have an opportunity, should like to be remembered to her, and also to our old friends, Stephen and Rebecca Grellet, as well as to your children, and others who inquire after us.

Yours, very affectionately,

JOSEPH TALLCOT.

From Joseph Tallcot to Ambrose Spencer, late Chief-Justice of New York.

SKANEATELES, 12*th Mo.* 9, 1835.

RESPECTED FRIEND, AMBROSE SPENCER: As I was lately perusing the Memoirs of Thomas Eddy, I met with a statement of the character of thyself, which produced a variety of interesting recollections,—amongst which were thy amiable Laura and her little John C.

As these impressions have very unusually remained on my mind, accompanied with those friendly sensations which I delight in, I take the liberty of addressing thee with a few lines, not only as a token of my affectionate remembrance, but also to invite thy at-

tention to a subject intimately connected with the public good. I am the more inclined thereto, on account of thy having retired from public life, so that I trust thy mind will be at liberty, and, I hope, inclined to advocate the object which I have in view—the use of the Holy Scriptures in our common schools. For the last twenty years the subject has occasioned me much anxiety, as I became acquainted with the circumstance that the sacred writings are generally absent from these initiatory institutions, which make more or less impressions on nearly the whole mass of infant mind in our vast republic; and these early impressions are apt to be indelible, and may produce sentiments in considerable degree at variance with the Christian religion, which may account for the present unparalleled spread of infidelity.

I admit that Sabbath schools have a redeeming tendency; these, however, embrace but a minor part of the young.

I am ready to tremble for the fate of our free government, when I consider that our institutions, both civil and religious, are founded on Christian principles, and cannot be sustained without the prevalence of Christian virtues.

Wise, cool-headed, pious old men, who have honorably retired from public life, cannot wind up their labors more usefully, than in promoting the pious instruction of the rising generation.

I had a correspondence with Gov. DeWitt Clinton on this subject, and he said something good in some of his speeches to the legislature; but the work needs following up. If an Ambrose Spencer should pursue

it with an ardor equal to that of Clinton in constructing the canal, he would probably be a greater benefactor to his country than even that eminent philanthropist.

I am trying to do a little in my own society, and will inclose thee some specimens of my feeble endeavors.

I am, with due respect, thy assured friend,

JOSEPH TALLCOT.

From Joseph Tallcot to Richard Mott.

SKANEATELES, 12*th Mo.* 23, 1835.

MY DEAR FRIEND, RICHARD MOTT: When thou wert here, something was said in regard to reprinting the short account of George Fox, contained in the Friendly Visitant, in a form for distribution among children. I have this morning been looking over it, and made some alterations and additions, which I will send thee. Thou art quite at liberty to make such alterations in the essay as thou and thy A. think proper; but all immaterial variations from the original should be avoided. If it is published in a handsome little book, so that its appearance is inviting to children, I will take one hundred copies.

Several families of Friends having emigrated to a part of Michigan, I felt a good deal of interest on their account, which induced me to send them twenty volumes of my tracts, and also encouraged them to commence First-day schools. A letter from a Friend there, says: "Our meeting consists of twenty-two families, and several parts of families, and single members. Friends are coming here from different

quarters, and sixty certificates were handed to the clerk of our Monthly Meeting at one time. I think our Monthly Meeting is larger than Scipio Quarterly. With much labor we have started two First-day schools."

As my sympathies for Friends at the west and other remote places, has induced me to engage in the responsible and laborious service of furnishing little periodicals and tracts for their children, I occasionally meet with cheering evidence of a disposition in the parents to coöperate with me in my concern and labors; and recent letters and large orders for books have been received from various places in the limits of Indiana Yearly Meeting, accompanied with other tokens of encouragement. In pursuing this business, however, I often receive discouragement and mortification, as well as sometimes satisfaction. Discouragements of different kinds seem to assail us; which would be the most wise course, to suffer these to paralyze our endeavors, or to stimulate us to labor with a zeal and fortitude in proportion to the opposition met with?

Amongst the trials of our day, may be mentioned the removal by death of many of our promising young Friends; our losses in Scipio Monthly Meeting have been heavy, and others seem going.

I asked our amiable little E. what I should say to Richard Mott. She replied, "Give him my love, very affectionately, and tell him I think of him every day." Thy late visit in this country is recollected with much satisfaction by many of thy friends who are older than E., and I hope thy dedication will have

an encouraging effect on thy own mind, and serve to induce thee not to delay too long such other services as are in prospect.

Our minds are seriously affected by hearing of the great calamity by fire which has occurred in New York. Happy will it be if the inhabitants learn righteousness.

My wife and daughters unite with me in the expression of our cordial love to thee and thy A.

JOSEPH TALLCOT.

From Ambrose Spencer to Joseph Tallcot.

ALBANY, *Jan'y* 5, 1836.

MY DEAR SIR: Your letter of December 9th, came safely to hand.

The philanthropic, benevolent, and kind tone of your communication demands an early answer.

It will not be boastful for me to assure you, that, in my career through a pretty long life, I have endeavored to be useful to my fellow-men. We all have not—and it is fortunate it is so—the same faculties and the same propensities. Gov. Clinton, who was closely connected with me by marriage of his sister, as well as by the ties of long continued friendship, was a public-spirited man. He strove to benefit not only the commercial and physical condition of the people of this state, but also their mental condition. He did much to promote common education, without reference to color, and he was deeply impressed with the opinion that the Christian religion was the basis of all free and good governments.

With regard to the question whether the Bible, and particularly the New Testament, should be more generally introduced into our schools, to be there read and studied, there can be no doubt. For, we find that where the seeds of religion and virtue are sown early in the infant mind, they will generally influence, in a great degree, the future conduct and character of the individual. I have not, however, the vanity to think that at my time of life, (I am just now seventy years old,) I can achieve much in the plan of instruction in our common schools.

The truth is, and your observation must probably have taught you, that the country abounds with men who have exalted opinions of their own wisdom and knowledge, and who are above any teaching.

There is another great evil in the land. Politics, personal politics, seem to engross the thoughts of men; man-worship has become the order of the day; public measures, questions of polity, are all determined with reference to men, and, as far as I can judge, we have become a time-serving, selfish, and subservient people.

Yet I will not despair of the republic, but hope for a better state of society, when men will act with a single eye to the good of the country and the glory of God.

There is yet another evil: The desire of becoming suddenly rich, seems to animate all classes of society, and I fear its demoralizing effects. I must not be understood to object to the acquisition of property by a course of economical industry; but this is vastly different from that voracious spirit of getting rich, and

forgetting that we are God's stewards, and are accountable for the talents committed to us.

The specimens of your efforts for the improvement of your society have not come to hand, and if you have got any, be kind enough to send them.

I feel grateful for the good opinion you express of me, and beg you to believe, that, whatever little I may have done in the world, I have acted sincerely and conscientiously.

With high respect and esteem, your friend,

A. SPENCER.

Joseph Tallcot to Ambrose Spencer.

SKANEATELES, 1*st Mo.* 8, 1836.

MY DEAR FRIEND: I have received and read thy kind letter, of the 5th inst., with much satisfaction.

As the tracts which I forwarded have miscarried, I will send copies, if I can find any.

Thy congenial sentiments in relation to district schools, together with the perusal of the first number of a periodical, published the present month in Albany, designed to promote the interest of these schools, have strengthened a hope that something will be done toward resuscitating these neglected fountains of mental improvement.

With a design of doing what little may be in my power to promote that desirable object, I will make no other apology for so hastily answering thy letter.

I am far less doubful than thyself, of thy capacity for promoting the object under consideration. I think it has been said that a few of the last years of

a wise man are often more beneficial to the world than all his life besides.

I consider the present an improtant crisis in the history of these primary institutions. One reason for this conclusion is, that the districts are now commencing the organization of school libraries; and another, the commencement of the periodical, which, if ably conducted, is to be hoped will serve as an entering wedge to other improvements. The fostering aid, however, of such men as have recommended the editor, will go far in giving it effect.

As to the choice of books to compose these libraries, I do feel anxious. It is certainly a subject of vital importance that the benevolent designs of the state, in relation to district schools, should be carried out in a wise and proper manner. I would venture to propose that the selection of the books be made by a board of managers, in a very careful manner; the catalogue to embrace only such as are best adapted to promote the true and best interests of the children, and of the nation, as relates both to the literary, moral, and religious instruction of the rising generation.

There is generally a great neglect in visiting schools, by the officers, parents and employees. From my observations I am inclined to believe that there is a difference of nearly one hundred per cent. in favor of the improvement of such schools as have been properly visited and encouraged.

Thou sayest, "With regard to the question whether the Bible, and particularly the New Testament,

should be more generally introduced into our schools, to be there read and studied, there can be no doubt, for we find that when the seeds of religion and virtue are sown early in the infant mind, they will generally influence, in a great degree, the future life and character of the individual."

Every sensible, reflecting Christian, will certainly respond to this sentiment; why not, then, take efficient measures to remedy an evil so generally known, as the extensive absence of the Holy Scriptures in these schools? It seems to me the evil is too great to be left to chance, or to individual exertion, for correction; the united efforts of enlightened citizens would no doubt be successful.

The efforts of the American Bible Society have been productive of much good, but there remains many prejudices to overcome in the Bible cause, in order to more fully disseminate the benign doctrines of Christianity, on which the perpetuity of our excellent free government greatly depends.

I am no politician, but I feel a deep interest for the increase of that kind of virtue which will perpetuate those privileges and blessings that our fathers have left us in possession of.

A wise man remarked, that "schools were the thermometers of society." Are not most of the evils prevalent in our beloved country traceable to defective education?

May we not derive some instruction from the success of the free schools for poor children, who may be supposed to embrace those who generally are neglected at home, and exposed to the bad example of

their parents? Yet De Witt Clinton and others have told us, that it is very rare that one of these scholars have been convicted of crime; on the other hand, it is well known that many of them have become pious and worthy members of society.

I have, for a number of years, lamented in believing that our district schools were not answering the expectation of their benevolent patrons; and I have believed that associated efforts, somewhat on the plan suggested, would promise much usefulness, and be likely to promote the noble cause of education, which has such strong claims on every Christian philanthropist and statesman.

Thine, affectionately,

JOSEPH TALLCOT.

From J. Orville Taylor to Joseph Tallcot.

ALBANY, *Feb.* 3, 1836.

DEAR FRIEND, JOSEPH TALLCOT: I have just rereturned from a visit to some of the southern states. My publisher handed me your letter, which I wish to answer immediately. I am pleased with your views on religious education. It will do no good to be an intelligent people, unless we, at the same time, are a religious people.

Man has a heart, as well as a head. Our schools now neglect the cultivation of the moral feelings. You truly say, "Our common schools present a large field, with but few laborers."

I will send you ten copies. I hope the paper will

be such that you will feel justified in extending the circulation still further.

Accept of my thanks for the interest you have taken in the great cause.

The work will, from present appearances, have a great circulation.

Yours, truly,
J. ORVILLE TAYLOR.

To the Legislature of the State of New York, now in session:

The memorial and petition of Joseph Tallcot, of Skaneateles, Onondaga County, respectfully showeth: That your petitioner has for several years observed, with much concern, the declining state of our district schools, and the general absence of adequate means for promoting, in the rising generation, that Christian piety, and those Christian morals, which are indispensable to the existence of our excellent free government.

All Christendom has become interested in bringing the young of the Heathen nations under the influence of the Holy Scriptures. Will the enlightened state of New York do right to neglect so favorable an opportunity as the schools, immediately under its influence, afford for extending this blessing to our own children?

I wish to invite your attention to the report of the Superintendent of our district schools the present year. By this document it appears, that something like half a million of our children are not instructed in their schools in the New Testament. Some of

them may have the benefit of parental and Sabbath school instruction, but a large portion do not; and, surely, no sensible Christian could reasonably object to making our schools nurseries of Christian morals, by the redeeming influence of the Holy Scriptures.

As we are professedly a Christian nation, composed of different denominations, but agreeing in many of the fundamental doctrines of the Christian religion, it is essential that the leading members of each should coöperate in sustaining our general system of education, free from sectarian peculiarities, in such a manner as to secure those Christian principles and Christian morals without which our free government, and its subordinate institutions, will inevitably go to decay.

Your petitioner, therefore, proposes for your consideration, that the Superintendent be disengaged from all other public services, and that he devote his whole attention to the schools under his superintendence; and that, in the course of the year, he is to visit each county, inform himself of the general condition of the schools, afford such advice and instruction as may be necessary and expedient, and make such report, next year, as may lead to additional measures, adapted more fully to carry into effect the benevolent designs of the state.

Your petitioner considers the measure he has suggested, not unlike sending one man into an extensive, uncultivated field alone to labor; he therefore invites your consideration to the propriety of granting the Superintendent funds to such an amount as, in your wisdom, you may think advisable, to enable him to

remunerate a sufficient number of persons, suitably qualified, to aid him in his laborious and important charge.

Your petitioner is aware that objections may be made to the expense, but he believes that, in a literary point of view alone, the increase of improvement will abundantly compensate; besides, it would revive a general interest in schools, and lead to moral and religious improvement.

I would take the liberty to refer, in further illustration of the benefits of these measures, to the statement made in the Common School Assistant.

Very respectfully, &c.,

JOSEPH TALLCOT.

From Joseph Tallcot to Isaac Thorne.

SKANEATELES, *7th Mo.* 15, 1836.

RESPECTED FRIEND, ISAAC THORNE: We have an account of a few Friends being slaves in Algiers, and that much anxiety prevailed for them, and much labor and money was expended in procuring their ransom. What are we doing for the relief of more than two millions of our fellow creatures in this country, who have long been held in still more abject slavery?

Our Friends in England have long labored with untiring assiduity for the abolition of slavery in the British dominions, and there is reason to believe that they have been very instrumental in obtaining the great object.

As the subject has now become a society concern, it will probably be acceptable to thee to know what

effect the minute of the Yearly Meeting had on the first Quarterly Meeting where it was read. It was such as induced the meeting to appoint a large committee to consider what is our duty in the case. The committee had a solid and interesting interview, the result of which evidently pointed to petitioning congress to abolish slavery and the slave trade in the District of Columbia. It was remarked, that it was possible that we could not get it read, but the old-fashioned Quaker sentiment prevailed, that we ought to do our duty, and leave the event. Moses repeated his remonstrances to Pharoah as often as duty required it, and under discouraging circumstances, and so did our friends across the Atlantic.

Is it not quite time that we looked more closely into the subject? It was satisfactory to Friends here, that the subordinate meetings are left to act. A memorial from a Quarterly or Monthly Meeting might receive nearly as much attention as from a Yearly, or Meeting for Sufferings. I am informed that Friends in England approved of inferior meetings memorializing parliament.

Will any Quarterly Meeting treat the subject with due respect, without following the example of the Yearly Meeting so far as to appoint a committee to "search out the cause they know not," and consider what is our duty?

As Friends have been a slaveholding people, it becomes us to speak kindly of those who have not yet seen it their duty to liberate their slaves. But would it not be a sin to remain silent?

If convenient, I should be glad to have these lines read to some of our Stanford Friends.

Some of us on the Canada committee have a prospect of visiting the two settlements of colored people in that province, as one part of the concern of the Yearly Meeting, as expressed in their minute, was for the benefit of the free people of color.

Anne Mott writes that our dear friend, Caleb McCumber, had a fainting fit at the Quarterly Meeting, and was helped out; is partially recovered, but unable to get home.

My Sarah unites with me in love to thee.

Thine, sincerely,

JOSEPH TALLCOT.

From J. Tallcot to J. J. Thomas.

SKANEATELES, *9th Mo.* 18, 1836.

MY DEAR FRIEND, J. J. THOMAS: Should thou find time to fill a sheet in the form of a journal, as a model for First-day schools, I shall not only wish to show it to young people, but have been thinking it would promote my design, should I publish it in my little periodical. I should like to say that it was the performance of one of the scholars in our school for Scriptural instruction. Perhaps thou would think best to unite with the young people of your place, in making the journal a part of the exercises in your school. Concise notices of thy own experience of the benefit of home study, schools for Scriptural instruction, reading associations, and keeping a journal, would be desirable.

Perhaps thou wilt copy a part of the advice of our Yearly Meeting on the subject of slavery, and attach some brief remarks; memorandums of the visits from traveling Friends, and the nature of their remarks; also interesting occurrences at meetings, and the writer's occasional reflections on the subject.

My principal design is that the attention of our youth should be turned to such reading and studies as are connected with their best interests. For the present, however, a model is wanted, principally for those who are much in the back ground.

My interest in home improvement has been much increased during my late journey, on perceiving the scarcity of good schools, and that the youth are lamentably deficient.

Thine, sincerely,

JOSEPH TALLCOT.

From Austin Steward, a colored man of the Colony of Wilberforce, in Upper Canada, to Joseph Tallcot.

WILBERFORCE, *Dec.* 2, 1836.

DEAR FRIEND: I have just seen a letter from you to Mr. George I. Goodhue, of London, informing him that you had sent on some clothes for our people, and had raised about eighty dollars in cash for us.

I am constrained to return you and other Friends our sincere and humble thanks, for your disinterested benevolence on behalf of our people of the colony; and hope you and others will not lose your reward in so good a cause.

The boxes containing the clothing have not arrived yet, and we fear may be detained at Buffalo all winter, as navigation is over for the season. If they should not come this winter, I think that our poor people must suffer considerable for the want of them.

I think that George I. Goodhue & Co. is a good and safe house to forward to whatever you may see fit to send for the colony.

We are making our arrangements for a school, so that we can get the liberal donation from you. We are much obliged to you for those valuable tracts that you sent us.

The colonists are generally well, and they all send their love to you.

I remain yours, &c.,

AUSTIN STEWARD.

Joseph Tallcot to J. J. Thomas.

SKANEATELES, 1*st Mo.* 20, 1837.

MY DEAR FRIEND: I was pleased with thy essays, and intended to insert some or all of them in my next tract. But since our Quarterly Meeting, I have concluded to insert such matter as will be adapted to encourage Friends to unite together in pleading for the poor slaves.

Our essay was read in the Quarterly Meeting, and made an encouraging impression, and was referred back to the committee, where it will probably be improved and read again, next Quarter.

Our friends, to a man, are convinced of the sin of slavery, but for want of information, many lack suf-

ficient sympathy to induce them to act; others fear that memorializing congress will be like casting pearls before swine. Others, again, are afraid to move forward, because of the prevailing excitement. There is another class, who say that Friends, in uniting with others, shut up the way for their acting by themselves as a body.

If it would be agreeable to thee to fill a sheet with information, and very kind arguments and persuasion, adapted to remove these objections, and unite Friends, and send it by mail or otherwise, as soon as is convenient, it would be very acceptable to me.

Thou knowest that Friends and others early united with Thomas Clarkson in diffusing information; also, that Friends as a body repeatedly memorialized parliament, firstly to abolish the slave trade, and then slavery also; and that their efforts were useful. Thou hast doubtless been informed that Friends in this country have taken a similar course, and have been more or less instrumental in putting an end to slavery in several states.

Clarkson says that Friends and others, to the number of three thousand, signed a memorial to the legislature of East and West Jersey, on behalf of the slaves; and about the same time James Pemberton and other Friends united with Dr. Rush and others, not of our society, in an association for the help of the people of color. Both these measures, as stated by Clarkson, were in the year 1774.

There has long been an abolition society in the city of New York, for protecting the people of color, and

many worthy Friends have been active members of it.

It is well understood that Friends have acted from conscientious motives in clearing themselves from holding slaves, and that, in their memorials to legislative bodies, they have addressed them in a mild, kind, inoffensive manner. Their continued petitions will, of course, make a stronger impression than other people; and should this prove like pearls before swine to some obdurate minds, it may tend to invigorate others.

Do our friends generally know the extent, and increasing horrors of the domestic slave trade, and that many vessels are regularly freighted with victims for the cruelties of the south?

But we must sympathize with even the slaveholders. Worthy Friends have been slaveholders, and many others who now hold them are pious people. They have received their slaves by inheritance, and, in many instances, they constitute the most of their property.

As a nation, and as individuals, are we not involved more or less in the iniquity? Why not, then, solicit congress to apply our surplus revenue in remunerating slaveholders, commencing in the District of Columbia? Are not efforts to be made toward preparing the public mind for such a measure, and would there not be a justice in it?

It may be useful to invite the attention of Friends to consider the sorrowful effects which slavery produces on slaveholders and their children. Would it not be an object, independent of the slave, worthy

of the indefatigable labor of every philanthropist, to put an end to a system which, in many ways, seems to demoralize, and produce unhappiness among slaveholders?

Essays, free from censorious remarks, in relation to the apathy of Friends, or of severe censure of the slaveholders, will correspond with my views and feelings. To awaken their sympathies, and convince them that the present is a favorable time for Friends to unite in exerting all the influence they have, on behalf of suffering humanity, is what I wish.

To purchase a slave, seems, at first view, like acknowledging the right of property in a fellow creature. This has, however, been practiced by Friends, for the benevolent object of letting the oppressed go free. One of the designs of Lindley Murray's fund is for this purpose.

In framing an essay, I wish thy views may not be trammeled with any of my remarks or suggestions, but thou art at liberty to adopt any of them, if agreeable to thee.

Thine, sincerely,

JOSEPH TALLCOT.

The following letter from Joseph Tallcot to Isaac Thorne, is without date, and a part of it lost; it is supposed to have been written in 1837:

"Previous to last winter, Friends of our Quarter sent the people of color at Wilberforce, in Canada, a considerable amount in money and clothing. They have also been doing something in our parts for the

colored schools there, and many of my little publications have been furnished, both here and in Canada.

"There seems an ardent engagement amongst this poor, despised, down-trodden people, to improve themselves and one another in learning, so as to read the Bible, and to promote good morals amongst them.

"Does not their situation claim the sympathy of Friends, and would not kind Friends in Dutchess county delight in promoting their welfare, by helping them to continue their schools? They are poor, having, most of them, escaped from oppression, with only their naked hands, yet they are trying to do what they can.

"At Toronto, the most numerous settlement in the province, we were informed that they early formed a charitable society amongst themselves, to relieve the needy of their own color, and it is reported that their morals and industry are quite equal to the white people.

"Should you be inclined to make a contribution, and inform us of the amount, the money can be advanced from here until you should have a chance to send it.

"I still employ some of the hours of advanced life in publishing little books for small children. My motto is, 'just as the twig is bent the tree's inclined.' Although this truth is common-place, and generally assented to, yet I have been affected in perceiving that Friends are not as careful as they should be, especially in the selection of books for small children.

"I have been informed that our ancient and worthy friend, Moses Brown, was unusually careful on

this account. He even cut out or obliterated in a new Almanac whatever was objectionable.

"I intend to send thee a few copies of the last number of the Child's Companion, for thee to hand out to little readers, when thou art abroad.

"It has been somewhat animating to hear of the arrival of several worthy and able ministers of the gospel in our land. Their labors of love, in this low time, will be very seasonable, and it is to be hoped useful; and I have been thinking it will serve as an encouragement to distant Friends to get out to our next Yearly Meeting.

"In cities, Friends do much for the general good. In Philadelphia, I think they have fourteen benevolent associations; they are much engaged for improving the people of color. It seems to me that it would be useful to us in the country to be more active in doing good. The Great Pattern spent much of his time in going about doing good to the bodies and the minds of the people. Job sought out the cause he knew not. With cordial love, myself, wife, and daughters bid thee,

"Affectionately, farewell.

"JOSEPH TALLCOT."

From Joseph Tallcot to Martin Van Buren.

SKANEATELES, 3*d Mo.* 17, 1837.

TO THE PRESIDENT OF THE UNITED STATES OF AMERICA—RESPECTED FRIEND: Permit an old man to address thee on thy accession to the highest office in this great, enlightened, Christian nation, and to ex-

press a sincere desire that it may prove to the honor of God, to the advancement of the happiness of every class of the people, and to thy own felicity during time and eternity.

My principal object in venturing to address thee at this time, was a desire to direct thy attention to the concerns of our government with the Indian tribes.

However benevolent the design of government in embodying the Indians beyond the Mississippi, it has not, in all respects, been accomplished with that kindness and fairness that might have been hoped for.

The violation of our solemn treaties with them, the unsustained but just decision of the supreme court of the United States in their favor, as well as some other considerations, have filled the hearts of many with deep regrets. My feelings have lately been interested on hearing that a large body of these people, under unfavorable circumstances, were at the commencement of winter moved to the far west, where their sufferings will probably be very severe, unless extraordinary care and relief is afforded them.

These considerations, and sympathy for their sufferings, have filled my mind with mournful solicitude, and impelled me, although an obscure, retiring individual, to address the president of the nation.

Allow me earnestly to solicit thy kind, protecting care toward these helpless and fast declining people, that their pressing wants may be supplied, and the claims of justice and humanity extended to them. I do not mean to question the faithfulness of agents,

but fear the work may be too heavy for them, and the present means under their control inadequate. Our coffers are overflowing, and we are possessing the good land of their fathers; to appropriate a needful portion of it to the relief of these poor people, will not only be an act of justice, but I believe will be acceptable to God, and all good men.

These people have looked up to former presidents for fatherly care and protection, and at no time have they more stood in need of it than at the present time. The kindness and justice of some former administrations have done honor to our nation, and no doubt preserved us from some Indian wars.

Within a few days I have learned that a memorial was presented to congress, too late for action, from the Cherokee nation, praying for a redress of their wrongs. I cherish the hope that our government will listen favorably, and inquire carefully and thoroughly into their complaints, and amply redress their grievances.

If, on a candid investigation, it should appear that justice and humanity have been observed, and their complaints unfounded, the knowledge of it would afford relief to the righteous in our nation, and remove a stigma now resting upon the character of our government.

To secure the friendship of the collected tribes of the Indians at the west, is worthy of consideration. I believe kindness and justice in dealing with them have never failed to render them harmless and friendly.

The justice and morality of a government has, amongst other important bearings, a powerful effect on its subjects individually.

Thy best endeavors to promote a righteous issue regarding the complaints of these poor Indians, will not only excite the gratitude of many people, but doubtless secure an approving conscience, which is of great worth. It will also manifest a laudable interest in the justice and morality of our beloved country, and, under a benign Providence, may be favored to add another proof of the truth of that declaration, "that it is righteousness which exalteth a nation."

Thine, sincerely,

JOSEPH TALLCOT.

To William H. Seward.

SKANEATELES, 11*th Mo.* 21, 1838.

RESPECTED FRIEND: In behalf of the Skaneateles Education Society, I congratulate the governor elect on his election to the highest office in the state of New York; and we sincerely hope it will be the means of advancing the best interests of the people, and also promote thy own happiness.

We solicit thy countenance toward the benevolent design of our association. A former governor of this state had much influence in promoting the grand design of navigation between our eastern and western waters; governors now may do much in promoting a still greater work—the moral and literary training of the rising generation, on which depends the very existence of our excellent free government.

A few of the citizens of this place, in common with the friends of education elsewhere, having much regretted the low and declining condition of our common schools, where the great body of the young receive their training, and believing that personal service, as well as funds, is indispensable, have embodied themselves into an association, and have, during the past season, been acting in conformity with the accompanying constitution, now enclosed for thy perusal.

This association find such a variety of benefits growing out of their labors, that they are encouraged in the good work, and solicitous that the inhabitants of other places may be induced to unite together in promoting the same object among themselves.

If thirty or forty of the most competent citizens of each town were united in their efforts, and devoted to monthly visiting every school, by a portion of their number; imparting advice and encouragement to teachers and children; exerting their influence in carrying out the benevolent designs of the state,—we might have reason to hope that great improvement in those schools would be the consequence.

Parents, teachers, and pupils would be stimulated and increasingly interested. This has been the case in our experience, and resulted in much good; which, among many other things, is manifested in the desire of the employers to procure the best kind of school books, and other valuable works in greater abundance. Our association have made a liberal contribution for furnishing new, approved elementary

works to each school, to be used as may be convenient in forming classes.

It has been proposed that traveling agents should be employed to visit all the schools; this would be useful, but perhaps not so well adapted to promote a general interest as voluntary service.

The New York primary schools are perhaps superior to most, if not all, others in our state. One of the managers of these schools writes me, that, when in England, he visited some of the most famed primary schools, and saw none to exceed those of New York, which are visited weekly by the managers.

Some twenty years ago, DeWitt Clinton, in one of his messages, dwelt largely and excellently on the subject of education, as connected with the common schools under the patronage of the state, especially as regards moral training; and the New York free schools were mentioned by him as showing the admirable effects of religious and moral training of the children, who mostly were those under very unfavorable circumstances, as to the example of parents; yet such had been the redeeming influence of these schools, that amongst the thousands educated in them, very few had ever been arraigned at the bar as criminals.

The views of Clinton in relation to the connection of religious and moral with literary instruction, appear to correspond with those embraced in Barnard's admirable report, in answer to a petition to our legislature, last winter, for a law to prohibit the Scriptures being used in schools.

The Skaneateles Education Society have conceived

it incumbent on them not to overlook the sentiment and wishes of the legislature, in regard to the moral culture in the schools under their patronage, and the use of the Scriptures in them as an auxiliary to that object; but they are induced to believe, that selections from the Old and New Testaments, of such portions as would be best adapted to the use of schools, would be preferable to the Bible at large. They have, therefore, approved a work entitled, "Scripture Lessons," which has been stereotyped for the New York free school trustees. It is a popular work, being extensively in use in schools in England, Greece, Italy, France, Germany, Spain, and Russia, having been printed in their respective languages.

As it is an acknowledged opinion, that a free, Christian government, like ours, cannot be sustained without the prevalence of virtue and Christian morals, it is reasonable that those at the head of government should use their influence in sustaining the foundation on which all our institutions, both civil and religious, are based.

As a general interest is increasing through the state in regard to elevating the character of our common schools, various plans for improvement will doubtless be introduced. It has been suggested, that a model school in each town, where pupils might be perfected in their studies, and young teachers in the art of teaching, would be an object worthy of the thought and attention of the friends of education.

I will close by saying, that the principal object of this communication was to call thy attention to the great subject of education, with the hope that thy

first message would embrace some of these benevolent views, which accord very nearly with the sentiments contained in Barnard's report, relative to moral and religious as well as literary education, and thus afford gratification and encouragement to many who feel a deep interest in the welfare and prosperity of our beloved country.

I am, with affectionate regard, thy sincere friend,

JOSEPH TALLCOT.

From Governor Seward to Joseph Tallcot.

AUBURN, *Dec. 12th*, 1838.

DEAR SIR: I have received your kind letter of the 21st of November, and am obliged to you for the many valuable suggestions it contains.

The mode of education is yet susceptible of great improvement, and I am pleased that the citizens of Skaneateles have manifested such commendable interest on this subject.

Your suggestions will receive the consideration which their importance so greatly demands.

Very respectfully, your obedient servant,

W. H. SEWARD.

From Joseph Tallcot to John C. Spencer.

SKANEATELES, *7th Mo.* 4, 1839.

RESPECTED FRIEND, JOHN C. SPENCER: The low condition of our primary schools, as regards moral as well as intellectual instruction, has for some time past, in common with citizens of other sections of the

state, attracted the attention of a portion of the inhabitants of this place, and led to the formation of the "Skanetateles Education Society." After reading the report of a committee of the legislature of 1837–8, in answer to a petition for a law to prohibit the use of the Bible in our common schools, we were encouraged to form this society, with the view of more fully carrying into effect the benevolent designs of the state.

During the past year, the society has been acting in conformity with the constitution now enclosed to thee, with encouraging results, though not with complete success in regard to the use of the Scriptures. In order to promote this object, a considerable number of copies of Scripture Lessons have been offered gratuitously to the schools, and in a few instances they have been accepted, but in some districts there is a decided opposition.

It is cause of deep regret that so much apathy and opposition prevail. We are, however, cheered in perceiving that some citizens of high standing, in various places, have of late manifested increasing attention to the subject; amongst the rest, the sentiments of our late Superintendent, in his last report, are peculiarly gratifying.

We do not doubt that, as the head of the school department of the state, thou wilt be quite disposed to carry out the views of the legislature and the late Superintendent, as regards the moral culture of the scholars, by means of the Holy Scriptures.

It might be troublesome and embarrassing for the Superintendent to examine and recommend ordinary

school books; not so as regards the Bible, the charter of our valuable privileges.

Should a volume be selected from the Bible for the use of schools, embracing such parts as are the best adapted to entertain and instruct the young, and be recommended by high authority, accompanied with adequate exertions to introduce the work, it would likely be a national benefit.

It is hoped that our plan will meet thy approbation and encouragement.

I had an early acquaintance with thy worthy father, and have had a correspondence with him in relation to the subject of this letter. As a mark of my respect and continued regard, I should like to have this and the accompanying document shown to him.

I am, with sincere respect, thy assured friend,

JOSEPH TALLCOT.

From John C. Spencer.

ALBANY, *August 19th*, 1839.

RESPECTED FRIEND, JOSEPH TALLCOT: I received your interesting letter of the 4th ult., and delayed an answer to it on account of the pressure of official business that admitted of no delay, and also in the hope of giving you some satisfactory information on some points in your letter.

I agree with you on the propriety of having a selection from the Old and New Testaments for the use of schools, and arrangements have been made to have a good and cheap edition of Sampson's Beauties of the Bible printed. One copy will be given gratui-

tously to every school district in the state that purchases a library; in this way we hope it may become known and introduced into the schools.

I am about to appoint (under a law of last winter, of which I send you a copy in pamphlet in circular issued by me) visitors of common schools for each county in the state, consisting of at least two in each town. It is my hope and purpose to make their boards organize as county societies, and to have them make thorough examination of the schools, and full reports to me. I trust, also, they may be induced to send delegates to a state society, to assemble here in the winter. I shall take the liberty of appointing you a visitor for Onondaga county. Your Skaneateles society will fall in exactly with my plans, of having town societies auxiliary to the county boards.

Lindley Murray's book on the Power of Religion, I approve, but cannot recommend it to be placed in the district libraries. It is rather a school book than for general circulation.

Your friend, truly,

J. C. SPENCER.

From Joseph Tallcot Isaac Collins.

LEDYARD, 10*th* *Mo.* 8, 1839.

MY DEAR FRIEND, ISAAC COLLINS: We have just removed to the neighborhood where we first settled in Cayuga county, about thirty-two years ago. Our children have left and are leaving Skaneateles, and we being located twenty miles from our Monthly Meeting, and connections here, have moved here to

close our days. Being yet in the bustle, can only spare time to write a few lines by Friend Harker.

Since I was at thy house, I have devoted much of my leisure time in framing and publishing little works for children, much to my own relief and satisfaction; and have received many assurances of their having been acceptable, especially in the west, where they have been instrumental in starting a number of First-day schools.

I am now remote from any printing office, and shall discontinue my editorial labors, and shall shortly mail the last number of the Child's Companion; and if I do not forget, will also send thee a little package for colored children.

For more than twenty years I have been seriously thoughtful of the probable consequences of excluding the Holy Scriptures from our common schools, and have bestowed much time and labor in endeavoring to counteract that unfortunate movement, which, I have no doubt, has been one means of the unparalleled spread of infidelity in our country.

Two years ago an association was formed at Skaneateles, principally for the purpose of visiting the nineteen schools in town, and endeavoring to promote the best interests of the children. They encouraged the practice of all the pupils reading, at least once in the day, in the Scriptures; the teachers reading a portion to the scholars daily, and devoting an hour, every Second-day morning, to hearing the pupils recite Scripture they had committed to memory the preceding day.

Should this, or a similar plan, be introduced and

encouraged by the pious in every neighborhood, there is much reason to hope that it would be a means of much good to the rising generation.

I think I have seen a notice of a general convention to be held in Philadelphia, on the subject of education. I hope the moral and religious culture of children will form a prominent subject of discussion. Should this be the case, I should be pleased with the details.

My wife unites with me in expressions of our remembrance and continued love for thee and thy dear Rebecca. JOSEPH TALLCOT.

From Joseph Tallcot to his Grandsons.

AT HOME, 2*d Mo.* 27, 1840.

MY DEAR GRANDCHILDREN, GEO. AND R. D. TALLCOT: You have of late been often in my affectionate remembrance, with longing desires that you may remember your Creator in the days of your youth, and, above all things, be engaged to do that which is right in his sight.

This morning, on reading the 22d, 23d, and 24th chapters of Genesis, my mind was contrited under the consideration of the faithfulness of Abraham, and the consequent blessings on his posterity. Your ancestors have been of the number who have endeavored to serve the Lord in their day and generation. Your dear mother has doubtless made you acquainted with the biography of her grandmother and her father.

My grandparents and my parents were worthy Friends, and as you serve the God of your fathers, blessings will descend upon you, and you will not only be respectable and honorable in your day and generation, but will finally be gathered into that rest prepared for the righteous, to mingle in the exalted society of Abraham, Isaac, Jacob, and Joseph, and with your worthy ancestors who have gone before you.

"Time how short, Eternity how long!"

Your grandmother unites with me in continued affection to you and Mary Jane. We hope she will be a great comfort to her dear mother, by her cheerful conformity to her wishes. This makes children respectable in the world, and it is pleasing in the Divine sight. The Bible says, "Children, obey your parents in the Lord." Farewell, dear children.

From your affectionate grandfather,

JOSEPH TALLCOT.

Joseph Tallcot to his son R.

SHERWOOD'S CORNERS, 3*d Mo.*, 1840.

MY DEAR SON: As thou hast been much in my mind of late, I have at length seated myself, in order to manifest my affectionate remembrance of thee. We frequently converse about thee and thy family, with feelings of affectionate interest.

What an unstable scene is our pilgrimage through life, which is sometimes termed a vale of tears. But what a consolation to repose on the gracious promise,

that "all things shall work for good to those who love the Lord." This love is often diminished in seasons of prosperity, and sometimes increased in seasons of adversity. May the trials and adversities of time tend to increase that love, which is enduring and perpetual, in all our hearts. This will indeed be a rich exchange. For although natural affection is a great blessing, in passing through this checkered scene, yet how transient in comparison to that exalted affection, which will endure through eternity!

When reviewing a long life, how like a hand's breadth it appears. Yes; and the pleasures of life dwindle into insignificance. "The fear of the Lord is the beginning of wisdom." This fear being accompanied with that love which is man's highest happiness, may truly be denominated the greatest and most precious treasure; the pearl of great price, the good part that shall never be taken away.

I trust that these considerations occupy a portion of thy thoughts, and call forth thy frequent prayers for thy own growth and establishment in the ever blessed truth. Thy father must soon leave this state of mutability; may he leave a son to occupy his place, in endeavoring to sustain an humble but important society.

Thy mother and sister unite with me in love to thee. Thy affectionate father,

JOSEPH TALLCOT.

From Joseph Tallcot to William Bassett.

SHERWOOD'S CORNERS, 3*d Mo.* 31, 1840.

MY DEAR FRIEND: I have often thought of the interesting correspondence between us, respecting First-day schools, and have had it on my mind to condole with thee in regard to the loss which I conceive the children and youth in your quarter have sustained in their discontinuance.

Soon after the separation in our society, it was proved that Friends were remarkably united in sentiment in relation to the essential doctrines and testimonies of the society. Since that period, however, a difference of opinion in minor points has, I think, been increasingly prevalent. Some have urged stillness and quietude, and some, action. Their different reasonings have been applied to the general temperance reform, to Bible societies, to First-day schools, and to anti-slavery operations, &c.

In the days of the apostles, Christians were endowed with different gifts by the same spirit; and so it is now, and it may be right for Friends, as individuals, to take their several portions of labor in the above subjects; at the same time encouraging and admonishing each other to faithfulness and circumspection, none saying to others, "we have no need of you."

Some of us have had a special regard to the example of him who went about doing good; also to the practice of our early Friends, who were remarkably active in good works. It is incumbent on us all to bear in mind the caution—"Let not him that eateth

despise him that eateth not. And let not him who eateth not, judge him that eateth."

The great object of life is to occupy our own talents in performing our several and various duties. As this is done in a right manner, one talent after another is acquired; spiritual talents, or gifts of humility, love, joy, peace, long suffering, gentleness, goodness, faith, and meekness. The right performance of our duties promotes our own growth in good, and our labors are made beneficial to others.

After trying to do the best we can, some of us know how many conflicts it costs us to bear with meekness the efforts and designs of opposers, so as not to dissipate our stock of love for them. Should we be ever so useful to others, and at the same time by inattention diminish our own stock of good, should we not resemble one who lamented he had not kept his own vineyard?

While I have apprehended that not only individuals, but our religious society in America, have been too backward in relation to some of the benevolent objects of the day, yet I have remembered the melancholy cases of those who have attempted to outrun the society; and at times have entertained a jealousy over myself, in this respect, and a care not to indulge a censorious spirit, or any other improper feeling, that would be likely to weaken my attachment to the society of which I am a member.

I have cause, therefore, for thankfulness for large portions of that kind of baptism which caused Job to abhor himself, and repent in dust and ashes. I cannot but esteem these humiliating views of my own

deformity as one great means of my having in a good degree been preserved.

Having myself experienced many trials, exercises, and besetments, I feel an affectionate solicitude for my younger friends, who, desirous of occupying their talents, are taking an active part in promoting benevolent objects. Oh, how easy it is for too much creaturely will to mingle in our efforts! It requires humiliation and watchfulness to do a right thing in a right spirit, especially in the ardent season of youth.

How natural and easy it is to indulge a censorious spirit against some flagrant evil-doers; how important, and how essential that Christians, both young and old, should remember and imitate Him, who prayed for the worst of sinners. This prayerful state would be a defense against the divider of the brethren, who, in this our day, has made lamentable inroads on our poor society, and is still further disposed to sift us as wheat.

Oh, how safe, how wise it will be for us to watch and pray that we enter not into temptation.

I have attended a number of meetings for benevolent purposes, composed in part of the members of our society, with others, and have heard important truths declared on subjects connected with the general good, which I have felt more disposition to encourage than otherwise; yet I have not expected to find in them that degree of meekness and gentleness that is the ornament and life of Christianity. I am fully persuaded that it is very incumbent on those of us who take an active part in the associations of the

day, to be especially careful to keep under the influence of the meek, humble and gentle spirit in which true Quakerism thrives, and strengthens the bands of Christian fellowship.

In relation to First-day schools, it has afforded me much satisfaction to learn that they have been extensively in operation in the Yearly Meeting of Indiana; and that, at its last session, a valuable epistle of advice to its members was issued on the subject of education, in which such schools are recommended.

From thy sincere friend,

JOSEPH TALLCOT.

From Joseph Tallcot to his son R.

SHERWOOD'S CORNERS, *9th Mo.* 21, 1841.

MY DEAR SON: It is very humiliating to perceive how fast I am declining. It is with labor and difficulty that I can write legibly, owing to the tremors of age, and my memory is also failing. My race will soon be run; but while life and sense remain, a parent retains an interest in his children.

It was cheering to learn that thy business this year will probably be satisfactory and profitable. It has, for several days, been in my heart to remind thee to use all diligence to keep thy covenants with thy God. Sad experience proves the frequent failure of poor, frail man in this respect. But on this depends eternal happiness, while the good things of time are but as a bubble on the water.

When we heard of the burning of the steamboat Erie, we feared that our dear son was on board; thou

canst not imagine our feelings until thy letter brought us relief.

Oh, may we be thankful for our favors and blessings, and keep on safe ground, by dwelling constantly in a state of watchfulness and prayer, abounding in charity and love, considering our own personal frailties. My faith at times is very faint and feeble, and I am left to say, like the poor publican, "Lord be merciful to me a sinner."

May the good Comforter be with my dear son, and guide him in the path of safety.

From thy affectionate, aged father,

JOSEPH TALLCOT.

From Joseph Tallcot to Phebe Field.

SHERWOOD'S, 2*d Mo.* 7, 1842.

DEAR SISTER PHEBE: In former years I corresponded frequently with thee, and I felt willing to renew it in a few lines, although my trembling hand must be an apology for not writing much, or frequently, and my leanness and poverty of spirit will disqualify me from saying much to interest or edify thee.

I have no recollection of willfully doing any immoral act, yet the language of David is often presented to my mind, and I sometimes feel to adopt it as applicable to my feelings: "My sin is ever before me; my transgressions are more than the hairs of my head; according to thy tender mercies blot out my trangressions."

How humiliating, that after our sins are repented

of, and apparently blotted out, they rise up to remembrance, to be repented of again and again.

But my exercises have not been entirely confined to myself, but have been extended in sympathy toward young parents; and I have been preparing some lessons for them to read and talk over to their children, while young and in a state of innocency, and while there is no prejudice or opposition in their minds against the truths of the Bible, or the visitations of the Holy Spirit.

It is increasingly my impression, that a great loss is sustained by delaying religious instruction until the most favorable season passes over. I want our ministers, in a special manner, to press this sentiment on all our young parents, and encourage them not to delay until they have made greater advances themselves in religion, before they commence the work of teaching their children in the way they should walk. It may be that the first step in their religious progress may consist in the performance of this duty to their children, in teaching them to fear and love God.

Many have been the instances of little children loving their heavenly Father and the Lord Jesus Christ, in an eminent degree, affording great consolation to parents when they have been taken away by death; and when such survive to mature age, and become men and women, they are generally apt to manifest the benefits of their early impressions, and should they fall into transgression, the memory of them may recall them to repentance.

In the course of a few weeks I expect my Lessons for Young Parents from the press, a few of which I

should like to send thee and to Phebe G. Underhill, for you to hand out where they will be acceptable and useful, with a hope that you will encourage the recipients to use the little work as designed.

Thyself and Deborah will be welcome visitors at our house, and in the mean time a letter from thee would be very acceptable. Our love is very affectionately to thee and thy children.

JOSEPH TALLCOT.

Joseph Tallcot to Isaac Thorne.

SHERWOOD'S CORNERS, 2*d Mo.* 8, 1842.

MY DEAR FRIEND: To fill up some of the leisure hours of old age, I have been looking over letters of friendship from my dear friends of ancient date, amongst whom have been thyself, Tripp Mosher, James Mott, John Murray, Jun., Abraham I. Underhill, Samuel Parsons, and others; nearly all now gone from works to rewards. Although something of a gloomy cast has accompanied the employment, yet, on the whole, it has rather stimulated my feelings of affection toward the few of my early friends who remain, and thyself in particular; with tender regard and sympathy for thee in thy lonely condition, which has induced me to take the pen in my trembling hand, in order to continue our correspondence, which I hope will not cease as long as we are capable of writing.

The last letter I had from Caleb McCumber, was written with such a trembling hand, that I expect it will remain ever to be his last; yet I have been

thinking whether I ought not to continue to write to him as long as able to do so, and this is a hint for thee, should I outlive ability to write.

I have been trying of late to count over and trace the posterity of our good old Friends, who once composed the Quarterly Meeting at Nine Partners, and can find but a small portion of them now members of our society.

This painful result I conceive was not altogether for want of religious concern in parents, but probably, in a considerable degree, for want of proper knowledge and skill. I judge from my own experience, and view my own deficiency so distinctly, in this respect, that I have felt an anxious solicitude that young parents of the present day may learn, from the past, better methods of training their children; and although it has been my lot to sit much of the time in a low place, yet I have ventured to prepare some lessons, designed for young parents, to aid in the instruction of their children.

I would not advise them to wait until they are full-grown Christians, before they commence the good work of pious instruction; devoting themselves thereto in the best manner they can, which I believe will be a good beginning in endeavoring to do the will of God.

If I send thee some of my tracts, I hope thou wilt so far approve of them as to distribute them in young families of Friends, or others, where they will be acceptable; and add thy own encouragement to early moral and religious training of the young children.

We are gratified in having two of our grandchil-

dren at our old school at Nine Partners, and cheered by receiving good letters from them.

As the religious improvement of the rising generation was our principal inducement in setting up this boarding-school, I trust that object will be kept steadily in view. The manner of teaching literature has been materially improved of latter time, as has also the instruction of children in morality, religion, and other duties of life; yet I conceive that when the subject gets sufficiently hold of the minds of Friends, much further advances will be made.

Did all parents faithfully and thoroughly instruct their children at home in the Scriptures, First-day schools for that purpose would not be so essential; but as this is not the case with us, it would be very desirable if faithful Friends would invite all the children in his or her neighborhood, to spend an hour on First-day afternoons, in reading the Scriptures and pious biography, and reciting such portions as have been committed to memory.

I have no doubt that such engagements, properly conducted, would greatly promote the best interests of the rising generation of our own society and others, and with care in mingling in this way, would be no more exposing to our children than attending our meetings for worship. It may be well for us not to be so fearful of following the practices of other societies, as to prevent our own improvement.

But small additions seem, of latter times, to be made to our poor society by convincement. I have faith, however, that it will be sustained; but it must be principally by educated members, and I appre-

hend the number will be much in proportion to the religious care and instruction given to the rising generation.

A clergyman said to me, that he had observed a peculiar looseness on First-days in the neighborhoods of Friends. Should we not seriously consider what can be done to remedy this? Christians have always, like their Master, been active in doing good.

Were we to bestow as much expense in improving the rising generation in our neighborhoods as other societies pay to their priests, it would be a blessing to the children, and much more likely to promote our own spiritual growth, than hoarding up money for them.

There is much complaint in our society of low times. I have no doubt that more activity in our members, both old and young, in embracing opportunities of doing good, would brighten our faith, and be a means of making our meetings more lively and edifying.

When I commenced this letter, I had no idea of dwelling so much on the subject of education; but I have simply penned the current of thought which has flowed in my mind, and I leave thee at liberty to impart my views to others at thy discretion.

In one of thy letters was mentioned thy sympathy toward the better portion of the rulers of our nation. Although in mercy we are measurably free from the exposing and perplexing charge of government affairs, yet I believe it right to feel and manifest an interest in the welfare of the nation; and to use that influence in promoting righteous and just measures.

The American Peace Society, in their periodical, invite the friends of peace to unite in petitions to congress in favor of submitting national disputes to peaceful arbitration. Friends here, I believe, have seven petitions in circulation, in various parts of our Quarterly Meeting, which are signed by Friends and others; and probably there are as many more at Farmington.

We have read an address from the last Quarterly Meeting at Farmington to its members, exhorting them to abstain from the use of the produce of persons held in slavery. We understand that this subject, and that of also abstaining from all intoxicating drinks, will be carried up by them to our next Yearly Meeting, where I hope the propositions will be treated with respect.

The abolitionists here are active. Few individual Friends unite in their operations, but most of us sympathize with them. The nation will be likely to keep in a broil, until slavery is done away; and it is to be feared, if not accomplished by moral means, that some awful explosion will settle the important question.

My wife and daughter P. unite with me in continued love to thee; also to thy children, and our grandchildren at the school.

JOSEPH TALLCOT.

From Joseph Tallcot to his son R.

SHERWOOD'S CORNERS, 10*th Mo.* 7, 1842.

MY DEAR SON: Parental affection has from time to time urged me to write thee a token of my love and remembrance, but it being laborious for me to write, I have delayed it until this late period.

Although I have enjoyed usual health during thy absence, yet my mind has generally been in a state of depression and great poverty. At present I am much refreshed by a visit of a committee of our last Yearly Meeting, appointed to visit the Monthly and Quarterly Meetings; they are Solomon and Clarissa Griffin, Richard Carpenter, Phila Griffin, Thomas Willis, Joseph Bowne, and Henry Bull. Good came along with them, and they had much salutary labor in our meetings for discipline, and Joseph Bowne in the ministry, at both our meeting houses; and also at Aurora and Union Springs, and on his return was at Skaneateles. For this favor we ought to be very thankful.

I have often sympathized with thee, greatly desiring that thou may be so watchful and prayerful as to experience all things to work together for thy good, and thou be liberated and prepared to succeed those who will shortly be removed from works to rewards, and made instrumental in sustaining the best system of religion now in existence.

May the good Spirit be with thee, and cheer thy anxious moments, is the prayer of

Thy aged father,

JOSEPH TALLCOT.

From Joseph Tallcot to his son D. and family, at Oswego.

FIRST-DAY AFTERNOON, 3*d Mo.* 18, 1844.

MY DEAR CHILDREN: On this day of the week I am apt to think more of my children than on other days, it being set apart specially for religious improvement; and it is a matter of vast importance that it be carefully devoted to that object.

It seems like a long time since we have heard from you by letter; I often visit you mentally, and not only my precious children, but other dear friends, who are yet inhabiting a tabernacle of clay; and not unfrequently am led to contemplate the happy state of pious Friends who are gathered to their eternal rest. Amongst these are included our worthy ancestors and connections; and the same love and sweet unity which I once felt for these, seems now to revive afresh. This love, I verily believe, is of a durable character, and will be the unspeakable comfort and joy of those dear ones, who in the morning of life devoted their hearts to serve the Lord.

How cheering at times it is to reflect on heaven and heavenly things. How it animates the poor mind, and stimulates to renewed engagement to use all diligence to make our calling and election sure. May our posterity choose the Lord for their inheritance, like Mary formerly, who chose that good part which shall never be taken away.

They are heirs to the blessed truth; their lot has fallen in the most favored society, in which are many privileges and advantages to assist them in endeavor-

ing to secure an eternal inheritance in glory. May they cleave to the religion of their fathers, in which they have been educated, by denying of self and taking up the cross, ceasing to do evil, and then learning to do well, with an humble heart; for the proud the Lord beholdeth afar off, but the humble he teacheth his ways, and the humble he will exalt.

I recollect of having read of a man who lived remote from Friends, who was in the regular habit on First-days of sitting down alone to wait upon the Lord; after a time some of his neighbors, one after another, came and sat with him, and enjoyed satisfaction; from this a meeting was gathered in that neighborhood.

As you faithfully keep up your family devotion, in the fear of the Lord, on First-days, I have no doubt that it will prove a blessing to you, and may, in time, be the means of gathering a little meeting. At least, it may be the means of preserving you from descending to mingle in performances in which you have no faith.

It requires great attention to the pointings of truth, by Friends living remote, in regard to uniting with other people in doing good, in order that they go far enough, yet not too far.

Your dear mother and myself are often engaged in silent prayer for all our posterity, that they may be the saved of the Lord.

Your aged father,

JOSEPH TALLCOT.

In the spring of 1844 Joseph Tallcot, in company with his wife, performed a visit to their friends in New York and Pennsylvania. The two following letters to his children were written during their absence.

PHILADELPHIA, *4th Mo.* 20, 1844.

MY DEAR CHILD, PHEBE TALLCOT: As usual, the Meeting for Ministers and Elders opened on Seventh-day. Sarah Emlin was set at liberty for England, and it was a tender, sympathizing time. Yesterday commenced the Yearly Meeting, and had two long and interesting sittings.

The day on which we left home, we had a pleasant ride to Syracuse, and a quiet night at a temperance hotel. Here we fell in company with a school superintendent from Homer, a very pleasant man; said he had read a package of my Scripture Lessons, and was pleased with them. He accompanied us to New York, and showed us particular kindness and attention. On Sixth-day morning we took breakfast at I. Shotwell's, and reached Philadelphia and the house of our dear friend, I. Collins, at a late dinner. We never had a more pleasant journey, or enjoyed ourselves better. Many regrets have been expressed on account of thy not coming with us.

A Friend in England wants a full copy of the "Friendly Visitant;" please send it to me by Anne Underhill; also one full copy of the Child's Companion.

Our friends here are remarkably kind and attentive to us, and we are favored with good health.

Adieu, my precious child.

JOSEPH TALLCOT.

From the same to R. T. and wife.

PENNSYLVANIA, AT GEORGE SPENCER'S,
4th Mo. 25, 1844.

DEAR CHILDREN, R. & M.: I suppose you will be willing to hear from us, and I will endeavor to write a few lines, to let you know of our welfare, and how we are getting along.

We attended meetings in Philadelphia seven days, where we partook of the refreshing labors of our worthy English Friends; afterward went to Joseph Lloyd's, and stayed three nights, and attended two meetings at Wilmington, and heard John Pease again, who is an excellent minister. He is now gone to Virginia, to return to our Yearly Meeting. We expect to return to the city; then call at Burlington on our way to New York and Long Island.

I do not recollect that we have ever enjoyed ourselves better in any former journey; during which our minds have often flitted away to salute our precious children and grandchildren, wishing them health and happiness.

My feelings have often been contrited in the consideration of the various preservations that our R. has experienced. May we never cease to be grateful for these favors, and may he, above all things, fulfill the gracious designs of Providence in thus prolonging his precious life.

We congratulate our dear grandson J. on account of his enjoyment of his beautiful farm; but he must not set his heart upon it, but fear God, and be faithful in the attendance of meetings twice in the week; and then I have no doubt a blessing will attend him.

It is painful for me to write. We bid you all tenderly and affectionately farewell.

JOSEPH & SARAH TALLCOT.

To Sarah C. Hawxhurst and other women Friends in the city.

NEW YORK, *5th Mo.* 26, 1844.

DEAR FRIENDS: I have received a letter from an accomplished woman in Connecticut, which speaks of being interested with the services of Esther Griffin and Hannah Field, some years ago, but condemned their preaching because she believed the Apostle Paul had forbidden it.

I have been affected by viewing the hurtful effects of this erroneous belief, and have prepared an explanatory essay on the subject, as a tract to be sent to associations of pious females. I desire that a number of you may examine and consider it, and let me know if worthy to be printed and circulated.

I believe the mouths of many tender, pious females are closed from publicly espousing the cause of Christ, and that more influence should be used in enlightening the public mind in regard to their exercising the gift of the ministry.

Yours, affectionately,

JOSEPH TALLCOT.

From Joseph Tallcot to his son R.

SHERWOOD'S CORNERS, *4th Mo.* 26, 1845.

MY DEAR SON: Thine of the 20th inst. is very welcome. We like to be informed about temporal

concerns; it is, however, much more pleasing to have an evidence thou art choosing the tribulated path which leads to peace. Many are the tribulations of the righteous, but the Lord delivereth out of them all. Oh, how many humiliating and painful sensations real Christians have to endure, before they experience sanctification! We are all sharers therein, but they that endure to the end shall be saved.

Truth is truth, although all men forsake it. A very trying-time is coming on our poor society; I pray for preservation. The Lamb and his followers will have the victory, though it will be through much suffering.

I have been reading William Penn's sweet sayings, in regard to cherishing natural affection for kindred; may all our tribe continue to do so, and endeavor to promote each other's welfare.

Myself and P. may possibly attend the Yearly Meeting; and why not thyself? hoping for the renewing of that which first gathered us to be a people. The English Friends expect to be there.

Farewell, dear son.

JOSEPH TALLCOT.

Joseph Tallcot to his son R.

AT HOME, 11*th Mo.* 5, 1845.

MY DEAR R.: Thine of 10th Mo. 23d, from Chicago, reached us on the 3d inst. Thy letters are always cordial to us.

In seasons of prosperity, the chosen people generally were apt to backslide. So it is with Friends in America; many have become so blind as to take

sides with the divider of the brethren. This makes it painful and gloomy, but I have faith that truth will prevail; and I know not but all things will work for good to all those who persevere without wavering.

As early as the apostles' days, the church had trials, but truth prevailed. This is a state of trial, and not of reward; trials without and within assail us. The Christian religion does by no means promise unremitting tranquillity in this life, but rather trial and tribulation.

In the commencement of a full dedication, sweet peace is like bounty money, confirming the covenant to fight the good fight of faith. How poor and wretched the praying Christian often feels when striving to draw near to good. But the promise is, "They that wait on the Lord shall renew their strength." We shall not always be cheered by spiritual consolation; this is vouchsafed as a brook by the way, as the all-wise Master pleases. Sometimes we can scarcely apply to ourselves the gracious promises to the poor in spirit.

I love to hear of my children's prosperity in temporals, but far more that they are spiritually engaged to use all diligence in making their calling and election sure.

We have lately spent a week very satisfactorily with our old friends at Farmington. Caleb McCumber was bright, but declining with age.

Thy affectionate father,

JOSEPH TALLCOT.

From Joseph Tallcot to his son D. and family, at Oswego.

AT HOME, *5th Mo.* 6, 1849.

MY DEAR CHILDREN: Your recent very acceptable letters have brought you all into affectionate remembrance.

Some unknown friend has sent me two numbers of the London Friend, one of which I send you; on the first page you will notice is set forth the scorn and abuse early Friends met with for Christ's sake. In another article further on, you will find an account of a great Peace Society, held at Brussels, where it is said about fifty Friends attended, and acted in concert with some of the great men of the earth in promoting our favorite testimony against war, in which their influence was powerful and influential.

It brought to my recollection the vision of Daniel the prophet, of the stone cut out of the mountain, how it broke in pieces the powers of the earth. So the meek and gentle spirit of Christ, manifested through Friends, without a mixture, is breaking down one great evil after another; as intolerance, war, slavery, and intemperance, in all which Friends long labored much alone.

A popular writer gives Friends the credit of reviving the pure Christian religion. Have my dear grandchildren closely examined the subject? Is the cross too great a price to pay for the purchase of heaven? May I not hope better things of you?

I have no objection to my children doing all they can for the general good, and hope they will be very

careful not to counteract our principle or discipline. I dearly want all my posterity to be good Friends.

What a privilege to believe and enjoy the gracious promise, that "where two or three are met together in my name, there am I in the midst of them."

We love you all dearly.

JOSEPH TALLCOT.

From Joseph Tallcot to Isaac Thorne.

OSWEGO, 9*th Mo.* 20, 1849.

MY DEAR FRIEND, ISAAC THORNE: Myself and wife are here on a visit to our children, who have met with a deep affliction in the loss of their only daughter, a very interesting young woman aged twenty-two years. She very unexpectedly died with a few days' sickness. It is a very sore bereavement, but it affords us satisfaction to find the family in a good degree resigned to this trying dispensation of Providence. May it be sanctified to us all.

It is fifty-eight years since my only sister died at my house, since which we have been blessed with the increase of four children, three of their companions, ten grandchildren, and six great-grandchildren, without the loss of any of them except a grandson, four years of age. What shall we render for these and all other blessings, not the least of which is the belief that a number of these have chosen the good part.

Thy last visit to us was well timed, and is remembered by us with satisfaction.

Our dear sister Phebe Field is in feeble health, but gets out to meetings, and is lively in the ministry.

Our love continues to thee, thy children, and interesting grandchildren.

Farewell, affectionately.

JOSEPH TALLCOT.

Joseph Tallcot to Isaac Collins.

SHERWOOD'S CORNERS, 10*th Mo.* 6, 1849.

MY DEAR FRIEND, ISAAC COLLINS: Our grandson, Benjamin Howland, has been attending school, not among Friends; and we are pleased that his parents, Slocum and Hannah Howland, are about placing him at Haverford school. As he is young—about seventeen years—and will be there among strangers, it will be cheering to him, and grateful to his friends, for thee to notice him.

We both enjoy as good health as we have reason to expect at our very advanced age, and often think of you with affectionate regard. It may be too much to ask, but should thou or dear Rebecca write us, it would be very comfortable to us, who are now bereaved of so many of our old associates and friends.

Please accept our love; also mention it to thy precious sister Mary and family; not forgetting others of thy kindred, as well as other dear friends, whose sweet company we have once enjoyed.

JOSEPH & SARAH TALLCOT.

Joseph Tallcot to his son D. and family, at Oswego.

ELEVENTH-MONTH, 25, 1849.

MY DEARLY BELOVED CHILDREN: My tender sympathy has often copiously flowed towards you in your varied trials. But a hope has cheered my drooping mind, that these temporary sufferings are working together for your everlasting good. May you, dear ones, pray without ceasing for ability to follow the footsteps of those who, through great tribulation, have entered into their rest, and are singing the song of Moses and the Lamb.

Great changes have taken place in your family, and more in contemplation; may you seek for Divine counsel in relation to the right time and manner.

Perhaps these few lines will be my last; it grows more difficult for me to write.

That we may all be hereafter united in that glorious society in heaven, is the supreme desire of your aged father.

JOSEPH TALLCOT.

SHERWOOD'S, 8*th Mo.* 14, 1852.

MY DEAR FRIEND: I have reached the advanced age of eighty-four years; have lost the use of my pen, and can scarcely make letters with my pencil, to be intelligible. Yet I have continued to feel such a deep concern for the welfare of the children of Friends and others, that I have procured a new edition of the "Friendly Visitant," in two volumes of about two hundred and sixty pages each. Of the first volume, our book committee have distributed among young

families about two hundred and fifty in our Yearly Meeting. My unity with First-day schools continues unabated, and I desire your school may be furnished with three or four copies of each volume, I have letters from worthy Friends approving of them, and informing of their usefulness.

It would cheer my heart, during my setting sun, to hope they may be useful after I am gone.

Respectfully, thy friend,

JOSEPH TALLCOT.

From Richard Mott to Joseph Tallcot.

BURLINGTON, 1*st Mo.* 28, 1853.

DEAR FRIEND, JOSEPH TALLCOT: Thy short but very acceptable letter came duly to hand, for which please accept my acknowledgments.

It is pleasant to hear from our early friends—the few of this class that the hand of time has spared us —and truly the number of them is very small.

I often think of thyself, and wife, and daughter, with Christian affection; desiring that we all may be preserved, through the residue of the journey of life, (up hill though we may find it, and very short we are sure it will be,) in a humble and reverent dependence on that goodness that has hitherto been so gracious to us, even amongst our short-comings and manifold failings. Many trials we have experienced, and more will doubtless be allotted to us. "In the world ye shall have trouble." But if happily we can so possess ourselves in patience as to realize the subsequent

part of the text—"but in me peace,"—it will be most happy for us.

I often reflect, I hope with profit and encouragement, on the holy confidence with which the mind of the distinguished apostle was clothed, when, in the full assurance of faith, after recording the many perils he had endured, some of them from false brethren, he could gratefully acknowledge, "But none of these things move me; neither account I my life dear unto myself, so that I might finish my course with joy, and the ministry of the Lord Jesus, to testify the gospel of the grace of God."

In relation to our poor, peeled society, it is difficult to know what to say. That it is in the wane in our Yearly Meeting, if indeed it is not generally so, I have no doubt; and what can be done to resuscitate it? This is a serious question, and possibly a better answer could scarcely be given—"Except the Lord build the house, they labor in vain who build. Except the Lord keep the city, the watchman waketh but in vain."

That as a body we have wandered from first principles, and, as a fact, no society can endure that does not maintain them, and its members live in accordance therewith, cannot, I think, be questioned.

We must return, then, to the original ground. We must deeply feel, as the originators of our society did, that profession is not principle. We must live in conformity to the gospel of our Holy Redeemer; we must seek for more of the divine light, and let that shine before men. If we fail in these things, the society will decrease in brightness. And of the fear-

fulness of the issue I speak not. Let us then endeavor to "serve the Lord in fear, and rejoice with trembling."

Such committees as thou speaks of, appointed by the Yearly Meeting to attend subordinate meetings, would doubtless be useful in laboring to encourage Friends to faithfulness; but they must be composed of men and women fearing God and hating covetousness—persons who could, in a good degree, sustain their religion by their speaking example: "follow us as we endeavor to follow Christ."

So far as I know, matters remain much as they have been in Pennsylvania, and should fear that there is but little prospect of a favorable change; and unless the Lord shall help us by greatly humbling us, in a way that will reduce the pride of opinion and subdue the strong will of man, I fear we shall have to blunder on, as has recently been the case.

I spoke early of the reduction of our friends; in this number I would include my dearest earthly treasure, and also our long loved friend, Phebe Field. Their removal to a glorious inheritance, though happy for them, has caused a void in the society which must be long felt. The bereavement is a sore one to me, but I am endeavoring to lean upon the blessed arm, in which alone there is strength to support.

Our friends in Burlington are in usual health. Stephen Grellet and his family, though often feeble, are now in their better fashion; they generally get out to meeting.

Whether we shall be permitted to meet again on this side of the grave, is quite uncertain. I hope,

however, we shall remember each other in the love of the gospel.

With much love to thy wife and daughter,
Thy affectionate friend,
RICHARD MOTT.

Joseph Tallcot was favored generally to enjoy pretty good health; and the usual infirmities of age, except for the last few months preceding his decease, were not sufficient to prevent his pursuit of those benevolent objects to which so much of his life had been devoted. As he advanced in age, the circle of his engagements became gradually less, but in that smaller circle he continued faithfully to labor until the end.

He attended the Yearly Meetings at New York nearly every year until the last two preceding his death; and his voice was frequently heard in them, in advocating the cause of education of the youth. He was able to attend his meetings at home, except for the last few weeks of his life, and frequently uttered in them his farewell admonitions to his friends, with great sweetness and solemnity. When at home, most of his time was employed in writing and preparing books for small children, and attending to the publication and distribution of them. His love for children appeared to increase with age; his mind having so long been occupied in endeavoring to promote their welfare, by inculcating principles of piety and virtue, that he rarely met a child except with a smile of kind interest, and the present of a book, with a few encouraging words.

In the spring of 1853, his wife attended the Yearly Meeting at New York, leaving him at home with their daughter. During her absence, he wrote her the following letter, with a pencil, in a very tremulous hand, which is believed to be the last letter he wrote:

FIFTH-MONTH, 29, 1853.

MY DEAREST EARTHLY FRIEND: I derive comfort in thinking thou art enjoying thyself in the company of very many of thy old friends, and I trust some good new ones, and in good meetings.

After thou left, on Third-day afternoon I visited I. Kenyon and daughter; on Fourth-day, was employed in my garden; on Fifth-day, at meeting, with only six men and three women, owing to a great rain; on Sixth-day and Seventh-day, at home, mostly employed in the garden. On First-day, at meeting, M. A. spoke well. I visit the garden very often, and am diverted by it. P. and myself are going on well, and thou need be in no haste about returning home. Perhaps I shall make some visits, when lonesome. I am trying to be ready for the great change.

Love to thee, and to our dear children there. Will one of them write me?

JOSEPH TALLCOT.

It appears he visited many of his neighbors and friends during the absence of his wife, and some of them have mentioned the lively recollection of the child-like innocence and love which appeared to clothe his mind during these last visits.

He was taken suddenly ill, and a letter was written to his wife to hasten her return home. She found him much changed; and he remarked to her and other friends, that he was gently going down, and manifested much peace and tranquillity of mind. After a few days he revived, but was mostly confined to his bed, not suffering much pain, except short spasms, which were not frequent. About two weeks before his decease he was taken with a fainting fit, which left him very weak, with more frequent returns of severe pain. His mind continued calm and clear, except in some moments of severe pain a slight wandering was observed. He often prayed that his patience might endure until the end, and that if it was consistent with the will of his heavenly Father, he might be released. At times he appeared to feel depression and poverty of spirit; adopting the petition of the publican—"God be merciful to me a sinner"—while tears trickled down his venerable cheeks.

At one time, in reply to a friend, who expressed a hope of his recovery, he said, "I leave it all to the Lord. I have lived long enough, but must try to be patient until the time comes for release."

At another time he said, "I commend my poor, poor soul to the Lamb of God who taketh away the sin of the world; may thy sacrifice for sin have its perfect work. My sins have gone to judgment, and I have a hope they have been forgiven." Afterward he exclaimed, with a loud voice, "Lord, I believe I love thee with my whole heart. Oh! for greater purity!"

Having been faithful in the performance of his duty while in health and strength of body and mind, he appeared to have little now to communicate to his family, except to his grandchildren, speaking to them several times with earnestness, and at some length, on the beauty and excellence of the principles of Christianity, as professed by the society of Friends.

He appeared to be filled with love to all men, which was particularly manifested toward his friends and neighbors who visited him; and on some occasions he imparted admonition and advice, with a farewell benediction. Sometimes, when suffering extreme pain, he would exclaim, "Have mercy, Lord!" and would often pray that patience might endure unto the end, and, if consistent with the Divine will, that he be soon released. About nine hours preceding his dissolution, his pains abated and his sufferings seemed over. Articulation had ceased, but his eyes and countenance bespoke the possession of reason, tranquillity, and peace. For more than two hours preceding the close, all motion had ceased, except the quiet heaving of the chest, which gradually grew less and more faint, until all of earth was still forever.

Thus passed from works to rewards, the friend, Christian, and philanthropist, on the 20th day of Eighth-month, 1853, at the advanced age of eighty-five years.

Two days afterward, the remains were taken for interment to Friends' meeting-house, where a large concourse had convened. The meeting was very

quiet and solemn. Susan Howland, a minister from New Bedford, appeared in a solemn supplication and a suitable testimony; applying to the deceased as having exemplified in his life, in a beautiful manner, "that pure religion and undefiled, before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Amongst the large numbers who followed him to the grave, were many children and young persons. His aged widow, who was able to attend the funeral, expressed, at the grave, "that she had an humble hope that the spirit of the loved one, whose grave we surrounded, was admitted to those blessed mansions, where the wicked cease from troubling, and the weary find everlasting rest."

The following letters, written to the family of the deceased, will close these Memoirs:

PHILADELPHIA, 8*th Mo.* 27, 1853.

ESTEEMED FRIEND: I received to-day thy letter of the 24th instant, informing me of the decease of thy beloved father, on the 20th instant.

In the removal of this venerable and estimable man, I feel that I have lost a dear friend, to whom I have long been strongly attached; and our religious society, and the community at large, a most useful member. Amongst the Friends belonging to the Yearly Meeting of New York, in his untiring advocacy of the all important cause of a sound, religious,

and liberal education of our youth, he had no equal.

He lived to a good old age; and although thy dear mother and his beloved children must keenly feel this separation, there is no cause to repine; for like a shock of corn fully ripe, his immortal spirit has been gathered to its everlasting rest.

He has fought the good fight; he has kept the faith; and I doubt not has received the promised crown of righteousness, with the salutation of "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee a ruler over more; enter thou into the joy of thy Lord."

How delightful, how glorious to contemplate! May we all follow him, as he followed and obeyed the commands of his blessed Savior; so that, at the end of our race, we also may in mercy be permitted to enter in the pearl gates, and join him in that glorious city of New Jerusalem.

I hope thou wilt prepare and publish a biographical sketch of thy dear father; not to praise the outward man, but to magnify the heavenly principle that actuated him, and produced such beneficial works. He believed and practiced the adage, "that no life is pleasing to God that is not useful to man."

With my dear love to thy mother and sister, with thyself, I remain,

Thy sincere friend,

ISAAC COLLINS.

NEW YORK, 8*th Mo.* 30, 1853.

MY VALUED FRIEND: And is thy father gone? Shall we no more behold his meek and humble frame, leaning on his staff, and lowly bowing in deep reverence, as he worshiped the God of his life? Shall we no more see him in the long accustomed seat, where, in summer's heat as well as in winter's cold, he met with the few, in solemn awfulness to worship and adore?

Shall we no more feel those deep and weighty influences of his pure spirit, that used to flow from him in by-gone times? Will his voice no more welcome us to his house and board; no more salute with pure love; no more instruct with his deep experience, or edify by his heavenly and godly counsels? Shall the poor, afflicted, and sick no more hear words of consolation from his lips?

Will not his form any more create a joyful pleasure on the school-boy's face, as he enters the halls of learning, there to sow the gospel seed, and tell the youthful ones how Jesus loves children; and kindly invite them to seek him, to love him, and fear him all the days of their lives? Will Quakerism no more be upheld by his clear and gracely-seasoned judgment, and its simple yet beautiful truths advocated in the house of prayer, and its excellent Discipline sustained by his voice or pen? Echo answers, No; and tells us, that never again shall we behold the faithful old horse, in the plain carriage, bring that loved one amongst us. No; the time has come, and the messenger has removed him from us; but he be-

ing dead yet speaketh unto us, reminding us of the counsels he gave, of the precepts he uttered, and the spotless life he led; pointing us unto Him who mercifully helped him, who sustained him in the vigor of manhood, preserved him in the morning of his life, and graciously supported him in the advancement of a good old age, and finally gathered him, as a shock of corn fully ripe, into the heavenly garner, where forever he will be at peaceful rest, enjoying the glorious presence of Him whom he loved and served on earth, and now will be permitted to love him more in an unbroken and endless eternity.

I loved him much for his natural kindness and goodness, for his many excellent virtues; but above all, for his deep piety, for his deep spiritual experience, and for the love of his Savior, which was shed so abundantly in his heart.

He often has comforted me in my own trials, and encouraged me in the way Zionward; yet I dare not wish him back, or mourn his loss, for to him it is eternal gain.

When last I saw him, I felt it was the last parting, and turned again to gaze on his venerable form. What happiness and relief to sorrow to dwell upon the great and momentous change of that dear and beloved one, now no longer a sufferer with any pain; no more exposed to any danger; but in the boundless mercies of our God he was prepared for a happy translation into the joys of his Lord.

I am prepared to tenderly sympathize with thee and thy family, and this affectionate motive has alone

prompted me, at this time, to manifest it, although I would not lightly trespass upon the sacredness of grief.

Give my love to thy venerable and beloved mother, also to all thy family, and accept largely for thyself, with assurances of continued affectionate regard.

INDEX TO LETTERS.

PAGE

David Ferris to Gaius Tallcot, . . . 7
Gaius Tallcot to a Friend, ... 8
Benjamin Ferris to Gaius Tallcot, . . . 9
John Murray, Jr., to a Committee of Friends, . . 14
" " " to Joseph Tallcot, 67, 70, 88, 96, 107, 128, 131, 170
Joseph Tallcot to Abraham Underhill, 16, 17, 56, 65, 98, 114, 133, 144, 149, 154, 261, 269, 273
Silas Downing to Joseph Tallcot, . . . 18
Joseph Tallcot to Phebe Field, 18, 27, 31, 34, 42, 44, 60, 69, 73, 76, 81, 83, 86, 92, 100, 199, 208, 216, 218, 325
Martha Routh to Joseph Tallcot, . . . 20
Joseph Tallcot to his Wife, 22, 28, 29, 35, 38, 39, 189, 235, 251, 348
Elizabeth Brown to Joseph Tallcot, . . 23
Joseph Tallcot to Ebenezer Haight, . . . 25
Anna Merritt to Sarah Tallcot, . . . 33, 48
Peleg Gifford to Joseph Tallcot, . . . 41
Joseph Tallcot to Elias Hicks, . . 41
Jonathan Swan and Wife to Joseph Tallcot and Wife, . 45
William Volentine to Joseph Tallcot, . . 47
Caleb McCumber to Joseph Tallcot and Wife, 50, 59, 63, 84, 111
Isaac Thorne, Jun., to Joseph Tallcot, . . 51
——— to Joseph Tallcot, ... 53, 160
John Simpson to Joseph Tallcot, . . . 55
Extracts of a Letter from a Friend, . . . 61
Tripp Mosher to Joseph Tallcot, . . . 66, 87, 113
James Mott to Joseph Tallcot, . . 79, 103, 139, 162, 179
Sarah Dean to Joseph Tallcot and Wife, . . 87

PAGE.

Joseph Tallcot to Peace Society Meeting at Poplar Ridge, 110
E. K. to Joseph Tallcot, ... 112
Seth Smith to Joseph Tallcot, ... 114
Joseph Tallcot to the Philadelphia "Friend," . 117
" " Address to the Presbyterian Synod, on the subject of Temperance, . . 121
" " To Hannah Barnard, . . . 127
William Allinson to Joseph Tallcot, . . 134
Joseph Tallcot to his daughter H., . . . 137
" " to his daughter Phebe, . 232, 335
" " to his son R., . 145, 319, 324. 332, 336, 337 338
" " to his son D., . . 241, 333, 340, 343
" " to De Witt Clinton, . . . 156
The Presbyterian Synod to Joseph Tallcot, . . 158
Samuel Parsons to Joseph Tallcot, . 165, 239, 258, 271, 272
George Dilwyn to Joseph Tallcot, . . . 167
Samuel Emlen to Joseph Tallcot, . . . 174
Governor Clinton to Joseph Tallcot, . . 175
Joshua Dean to Joseph Tallcot, ... 175
Ezra Sampson to Joseph Tallcot, . . . 177
Lindley Murray to Joseph Tallcot, . . . 181
Isaac Parry to Joseph Tallcot, . . . 183
Joseph Tallcot to a Friend in London, . . . 186
" " to his Grandchildren, . . 190, 318
Female Tract Society to Joseph Tallcot, . . 191, 202
Anne Mott to Joseph Tallcot, . . . 192
John Ely to Joseph Tallcot, ... 193
Thomas Eddy to Joseph Tallcot, . . . 195
Henry Ford to Joseph Tallcot, . . . 197
Gideon Curtis to Joseph Tallcot, ... 203
Joseph Tallcot to Joseph C. Dean, . . . 204
William Foster, Jun., to Joseph Tallcot, . . 206, 256
Joseph Tallcot to Isaac Thorne, 209, 226, 297, 304, 327, 341, 342.
" " to J. V. N. Yates, ... 210
" " to State Superintendent of Schools, . 213
" " to A. Corey, ... 220
" " to William Foster, Jun., . . 224

PAGE

Joseph Tallcot to Richard Mott, . . . 227, 277, 287
" " to Robert Underhill, . . . 229
" " to Hiram F. Mather, . . 233
" " to Asa Mead, ... 243
" " to Isaac Collins, . 246, 267, 283, 316, 342
Asa Mead to Joseph Tallcot, ... 248
Jane G. Mead to Joseph Tallcot, . . . 252, 254
Noah Worcester to Joseph Tallcot, . . . 253
Joseph Tallcot to Jabez Chadwick, . . . 260
" " to Samuel Parsons, . . . 262
" " to J. J. Thomas, . . 265, 299, 301
Richard Mott to Joseph Tallcot, . . . 274, 344
Joseph Tallcot to Association of Young Men Friends, . 276
Anne Braithwait to Joseph Tallcot, . . . 281
Joseph Tallcot to Abigail Mott, ... 282
" " to Ambrose Spencer, . . . 285, 291
Ambrose Spencer to Joseph Tallcot, . . . 289
J. Orville Taylor to Joseph Tallcot, . . . 294
Joseph Tallcot to the Legislature of New York, . . 295
Austin Steward to Joseph Tallcot, . . . 300
Joseph Tallcot to Martin Van Buren, . . . 306
" " to William H. Seward, . . . 309
Governor Seward to Joseph Tallcot, . . . 313
Joseph Tallcot to John C. Spencer, . . . 313
John C. Spencer to Joseph Tallcot, . . . 315
Joseph Tallcot to William Basset, . . . 321
" " to Sarah C. Hawxhurst, . . . 337
" " to a Friend, ... 343
Isaac Collins to Family of Joseph Tallcot, . . 351

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